TO THE
VERY REVEREND
MOTHER
PRIORESSE
AND
RELIGIOVS
SISTERS
OF THE ORDER
OF THE
CARMELITES
(COMMONLY CALLED
TERESIANS)
Of the English Monastery
in Antwerp.

VERY

REVEREND

MOTHER,

AND

RELIGIOVS

SISTERS.

YOVR *Piety & deuotiõ haue ſo manifeſted themſelues, in theſe few yeares, ſince the beginning of your retrait frõ your Natiue Countrey, and eſtabliſhmẽt of your holy* Order *in* Brabã, *as that you deſerue to be preſented with ſomthing from me, of the ſame kind, tho diuers*

others of our Nation haue lately byn: especially since you are now grown into a Body & Cõmunity of Religiõ, *& haue transplãted & ingrafted that Venerable* Order *(so anciẽt in the Church of God) into our* Nation, *the which at this day so greatly florisheth in other Coũtreys. And*

And albeit, the first who reformed the Rule of the Carmelites, *was that euer-admired VVoman* S. Tereſa of Ieſus, *your glorious Fõdreſſe, & the Mirrour of her Sexe in this laſt Age: yet was your Order very famous in our Natiõ & Ilãd of* Great Bry taine, *for many a-*

ges since, and I hope in good time may there be reestablished againe with no lesse deuotiõ & increase of Piety, then before; wherunto these your vertuous Beginnings do foretell a happy yssue.

Amongst the many Godly, and Pious exercises in your boly Order,

der, *you haue one practised more particulerly of meditation of heauẽly thinges; the which did greatly moue me to present you with this little* Golden-booke *of the mysteries of the* B. Sacramẽt, *being the most high & diuine subiect of* Contẽplation *that cã be practised; & such a*

one

one indeed, as bring-
geth an admirable ſwet-
nes & delectation to the
ſoule, wherby she being
purified, feedeth daily
vpō that heauēly Māna
(the very food of An-
gells) which nourisheth
herin al delight towards
her full perfection.

God Receaue therefore
ciſes (Right vertuous & Re-
ligious

THE FIRST MEDITATION.

Of the Institutiō of the most Blessed Sacrament.

The points of Meditation.

CONsider, how great loue our Sauiour shewed towards vs in instituting this wonderfull Sacrament, wheras he could not giue vs any thing

eyther more excellent or more deare vnto him, as *S. Iohn* insinuateth in these words: *when he had loued his that were in the world, he loued them to the end.*

2. Consider, how Christ instituted this Sacrament, when he was to go out of the world, that he might leaue vnto vs a liuely memory of his passion, that he suffred for the rāsoming of our soules, and thereby incite and awake vs to loue him.

3. Consider how *S. Chrisostome* sayth, that our Lord

inſtituted this diuine Sacrament, that wee might become one with him, ſith he is, ſuch a kind of meate, as conuerteth him who eateth him worthily, into himſelfe.

4. Conſider, how at what time the Iewes prepared cords to bind, and a Croſſe to crucify our Redeemer, and *Iudas* was buſy in betraying him, that he might delyuer him into his enemies hands; he then inſtituted this moſt noble Sacrament, thereby to bind vs to loue him.

The fruite, that is to bee drawne out of this meditation, is this; that he who meditateth, do exerciſe acts of loue, by louing him agayne, for preuenting vs with ſo ſingular a loue, and propoſing himſelfe in this moſt worthy Sacrament for food vnto vs.

The Diſcourſe or Colloquie.

O My ſweet Ieſu, could it be, that thou ſhouldſt ſo loue vs, that where thou wert the King of glory, & the Creatour of the whole Vniuerſe, thou wouldſt vouchſafe to be meate to thy ſo vile a creature! O Loue,

Loue, incomprehenſible is thy power! I had thought that it was inough, that the Wiſeman ſaid of thy force: *Loue is ſtrong as death*. But I ſee, that much more may be ſaid: for thy arrowes are shot aboue the heauens, & do pierce the very breaſt of God, whither the ſiccle of death cānot come. Neyther ſtayeſt thou there, but fixing thy hart in him, who loueth thee, thou cauſeſt him to do thy pleaſure in all things: and more then that, transforming it into the thing beloued,

thou ſeparateſt it not only from all things created, (which death doth) but alſo from it ſelf. It had been inough, my creatour, that thou wert giuen vs for our Lord, and for our God, wherein the Prophet conſtituted his beatitude, whē he ſayd: *Bleſſed is the people, whoſe Lord is his God.* But thy loue drew thee to doe that, which human wiſdome cōprehendeth not: and moſt true it is, that thou, when thou wert the God of Maieſty, immenſe, and immortall, decamſt man not onely

to ſuffer, and to dye for vs, but alſo to feede and nouriſh our ſoules with thy moſt pure, and moſt ſacred fleſh, for the reward of that loue, that inuēted that way. Let the wiſe men of the world now goe, and let them meaſure the immenſity of this diuine loue by the imbecillity of their vnderſtanding. And therfore thou haſt worthily *hidden theſe things from the wiſe, and prudent, and haſt reuealed them to the litle ones*: But I cannot, my Sauiour containe my ſelfe any longer, but that I

muſt be aſtoniſhed at that powerfull boldnes of thy loue, when I conſider that at that very tyme that the torrents of thy tribulations did ouerflow, & were exceedingly great, when in the garden the onely cogitation of them cauſed thee to ſweat bloud all thy body ouer, thou dideſt forget thy ſelfe, and all the torments, that were preparing for thee, and wert ſollicitous in procuring & prouiding vs ſuch a meate! O amiable Ieſus, how truly is it written of this thy charity:

rity: *Many waters could not quench charity, nor shall flouds ouerwhelme it*: that is, the many waters of thy paſſiõ, & the flouds of thy ſorows and paynes could not hinder thee from inſtituting ſo ſingular and precious a gift, and imparting it vnto vs! O my ſoule! The Prophet *Elizæus* made an high eſteeme of the cloake, that his maiſter *Elias* left him at his departure, wherewith he parted the waters of *Iordan*, and paſſed ouer dry foote: but the Lord and God of Elias, when he was

to goe out of this world to his Father, left vnto thee, not any vpper garment, but his owne moſt ſacred body, that it might accompany thee in this thy laborious peregrination, corroborate and ſtrengthen thee in thy troubles and aduerſityes, and bee vnto thee a reſtauratiue & conforting méate in thy ſpirituall life. Iudge thou therefore now, how great a reckoning thou oughſt to make of it, and with how burning an affection of deuotion to receyue it. In the

meane

meane tyme let it bee thy petition to this thy liberal benefactour, that it may not happen vnto thee, as it did to the Iewes, who whē Ieſus offred himſelfe vnto them to inſtruct, teach, & direct thē, they refuſed his doctrine, and him for their maiſter, contynued in their blindnes, and which was worſt of all, to their blindnes added further the cryme of ingratitude.

MEDITAT. II.

Of the Excellency, and Dignity of this Sacrament.

The points of Meditation.

1. CONsider, that this moſt noble Sacramẽt is the origen of all graces, and celeſtiall gifts, for as much as it contayneth in it Chriſt, from whome, as frõ the cõtinual running fountayne, yſſueth and cometh all grace, and all holynes that is in the other Sacraments, and in the whole Church beſides.

2. Conſider the great miracles,

miracles, wrought by this Sacrament that is moſt full of myſteries; and the moſt grieuous puniſhments, that God hath inflicted vpon them, who haue receyued or handled it vnworthily. For both theſe do demonſtrate the Excellency, and Dignity thereof.

3. Conſider, that to the receiuing of the other Sacraments, Contrition ſerueth the turne that Grace be not hindred, which they conferre: but to the receyuing of this Sacrament, if a man be in mortall ſinne,

beſides ſorrow for it, and reuerence, is required another Sacrament, namely of Confeſſion: which is an argument and ſigne of the excellency of this.

4. Finally the magnificence, wherewith our mother the Church conſerueth, and keepeth the holy Euchariſt, and the great and ſolemne proceſſions, ſhe vſeth in honour of it, and the great veneration & reuerence, that the greateſt Princes vſe at the very ſight of this moſt holy Sacrament, giue teſtimony

of

of the dignity & excellency thereof.

The fruit of this meditation is to reuerence, and humbly with great affectiō of hart to adore this moſt worthy Sacrament, not only with an internall veneration, but an externall alſo.

The Colloquie.

GLory thou, O holy Church, of this precious gifte, ſent downe and preſented to thee from heauen, which is of that excellency and dignity, as there is not found a more noble eyther in earth, or in heauen. For

in it he is cõtained, whome the Apoſtle calleth *the ſplendour of God*, but yet hidden and couered, for the multiplying of his benefits vpon thee. Thou knoweſt well, that when *Moyſes* returned from the mount *Syna*, where he had had conference with God, the children of Iſrael could not for the ſplendour of his coũtenaunce endure to ſpeake vnto him, and therefore, as the ſcripture ſayth, *He did put a veyle vpon his face, that all might ſpeake with him*: Euen ſo hath our heauenly Moyſes,

ſes dealt with vs, who not contente to haue deliuered vs from the ſoare ſeruitude of *Ægipt*, hath put in the Holy Euchariſte the veyle of the accidents of breade, leaſt we eyther might be terrified with the ouer great ſplendour of his glory, or keepe our ſelues far off from him. O incomprehenſible loue, how far haſt thou gone on with my Lord! Thou haſt indeed, o holy church, iuſt cauſe to rayſe magnificent and ſtately Altars, and to adorne them with rich and preci-

cious tabernacles, and to multiply the number of lights for the honouring of this moſt ſacred bread. Hang now thy walls with rich tapeſtry, and prepare cabbinets & caſes of ſiluer and of gold, wherein to lay this moſt precious bread. For ſith it is the precious ſtone of the Ring, wherewith thou art eſpouſed to God, there is not any kind of ornament ſo rich & precious, that it deſerueth not. Though whatſoeuer thou ſhalt doe in honour of it is litle or nothing, if thou ſhalt

ſhalt compare with the dignity, & excellency of it: yea when thou haſt done what thou knoweſt, what thou art able, and as much as thou deſireſt, yet thou ſhalt not come neere to the greatnes of this glorious ſacrament, ſith ſuch and ſo great is the maieſty of it, as all other thinges doe rather receiue commendation, and eſteeme from it, then it from them. And therefore for it, and for preſence of it, both the Prieſts, and the Altars, and Tabernacles, and the Cuſtodes

be all held in veneration, and ſanctified. And no meruayle; becauſe it contayneth him, who hath created al this Vniuerſe, vpon whome the Angells attend, who is the infinite and endles ſea of all perfection, and ſo powerfull and greate, as he by infinite degrees exceedeth our capacity to conceyue him. And the Prophet vnderſtood no leſſe, when he ſayd: *Great is our Lord, and there is no end of his greatnes.* And this is the cauſe, o my ſoule, wherefore the eyes of thy

mind looſe their ſight in cõſidering the excellẽcy of this wonderful Sacrament. Therefore meruayle thou no longer at the great giftes, that king *Aſſuerus* gaue *Heſter*, after he betroathed her for his wife; for as much as thoſe giftes were terrene that giue not the life of ſpirit. Wonder rather at this precious gift, that God gaue to the militant Church, after the betroathing of the nature of man to himſelfe, which was a celeſtial gift, of infinite price, and giueth life for euer vnto thẽ who

who receiue it worthily. Alas my God and Lord, whiles thou prepareſt vs a gift, fitting & beſeeming thy maieſty and excellẽcy, thou bindeſt vs ſo far vnto thee, as if thou lend not thy helping hand to him, who hath a wil and deſire to requite ſo great a fauour, we muſt needs become ingrate and infamous. I know, O Lord, that thou art not wont to confound thoſe ouermuch, who haue a deſir to ſerue thee of loue: and therefore grant, that aſſiſted by thy grace, I may both loue

loue thee, and ſerue thee. Amen.

MEDITAT. III.

Of the wonderfull things in the B. Sacrament.

The poinis of Meditation.

1. CONſider the wonderfull wiſdome of our Sauiour, who being to be our ſpirituall food, becauſe he knew how exceedingly out nature abhorred from the eating of mans fleſh, & the drinking of mans bloud left himſelfe meate vnto vs, vnder the likenes of bread

and

and wine, which be nutriment cõmon, and pleasing to all.

2. Consider our Sauiours immense goodnes, who therefore communicateth himselfe vnto vs vnder the likenes of bread, that we may haue the greater occasion of meriting. For if Christ should bee visibly seene in the Host, our merit would cease; but whiles he is not seene, we exercise fayth, which increasing in vs by frequented acts, causeth grace also to increase therwith, and the merit of euer-

euerlasting glory.

3. Consider the power, that our Sauiour hath shewed in this wonderfull & B. Sacrament. For when Christ commeth, by a few words of consecration into the Host, there ceaseth the substance of bread; and the Accidents, that are by vs seene and touched, are of themselues subsistent there beyond al course of nature.

4. Consider, that this celestiall meat is not conuerted into the substance of him who eateth it, as it hapneth to other naturall

meates, but conuerteth vs into it ſelfe: and therefore ſith it is a diuine meate, it maketh vs alſo diuine, and Gods children.

5. Conſider, how other meates only ſuſtayne the body, but this nouriſheth the ſoule in the life of ſpirit: and more then this, when it is receyued, it is receyued whole, and yet is not conſumed, nor paſſeth away as other meats do: & one receyueth as much, as do a thouſand.

The fruite of this meditation is to wonder, how God, moued

of

of pure loue, hath giuen vs, ſo noble a Sacrament. And to be aſhamed alſo, that we giue not any the leaſt correſpondence eyther for the greatnes of the gift, or for the loue, wherewith God hath giuen it vs.

The Colloquy.

IT cannot be denyed, Lord, that this huge machine of the world is a wonderful thing, by thyne omnipotency made of nothing: I alſo confeſſe, that wonderfull alſo is the cõpoſition of man, in whome by thy wiſdome thou haſt

ſo included the whole vniuerſe, as the wiſe haue not without cauſe called him the Little World. And yet neyther Adam was God, nor the world eyther God or man. But, what thou giueſt me in this little hoſt, is both God and man. A worke truely to bee wondred at. O aſtoniſhment beyond all aſtoniſhments! How well did the holy Prophet inſinuate it in few words, when he ſaid: *He hath made a memory of his meruaylous works; a mercyfull, & pityfull Lord: He hath giuen meate*

meate to them, that feare him.
O Lord, I will ſay more, whē thou didſt to the aſtoniſhment of the Angels cloath thy ſelfe with our fleſh, thou didſt a great & wōderfull worke; but farre more admirable is the inſtitution of this myſticall meate. For in thy Incarnation thou didſt take hold, as thy Apoſtle ſpeaketh, of the ſeed of Abrahā; that is, thou aſſumedſt mans nature, mortall and paſſible, and dideſt vnite it vnto thy ſelfe. But when I communicate, I receyue

thee, my Chriſt, true God, & man immortall & glorious, by benefit whereof thou vniteſt me vnto thee, and more then that, conuerteſt me into thy ſelfe. For that ſaying of *Heſter* may moſt truely bee accommodated vnto thee: *Thou art very wonderfull, O Lord, and thy face is full of graces.* I will ſay more; whē it pleaſed thee, my moſt benigne Ieſus, to ſuffer & to dye vpon the Croſſe for them, who offended thee, thou gaueſt iuſt cauſe of aſtoniſhment to the very hea-

heauens by gining a teſti-
mony of thy ſurpaſſing hu-
mility, and infinite charity
in that worke of thine.
And if for that reſpect this
worke were ſtupendious,
& worthy of admiration;
much more wonderfull
will bee this diuine Sacra-
ment, in which thou ſhe-
weſt both more humility,
and greater charity. For on
the Croſſe thou offeredſt
thy ſelfe, as the Apoſtle
ſayth, a ſacrifice but once
to thy Father of heauen, &
for the redemption of man-
kind: but in this heauenly

myſtery thou giueſt thy ſelfe, not once, but euery day oftentymes; not to thy heauenly Father, but to men ingrat; & not only for a priçe, & ranſome for thé, but for meate, and food. And who now vnderſtandeth not, that this work is more wonderfull, then that other? O how truly did the Prophet ſay: *Thou art great, and one, who doth wonders: thou art God alone, & there is none like to thee, O Lord.* Thou alone, o Lord, art great and mighty, and in the doing of wonderfull works,

works, there is not any like vnto thee. And therfore, o Lord, ſith it is proper to thee to do great and wonderfull matters, behold me a poore & weake creature of thine, make me, I beſeech thee, by the benefit of this bleſſed Sacrament, rich of celeſtiall gifts, ſtrong, and able to beare the aduerſities of this life.

MEDITAT. IIII.

Of the effects of this glorious Sacrament.

The points of Meditation.

CONSIDER that by this Sacrament, the vnderſtanding is ſo illuminated, as it cometh eaſily to know God: and therefore thoſe two diſciples, that were going to *Emmaus*, had no ſooner eaten of the holy bread, as the Scripture affirmeth, but that their eyes were opened, and they knew our Lord.

2. Con-

2. Consider, how it remitteth veniall sins. For as corporall foode restoreth that, which naturall heate hath consumed; so this heauenly food repayreth that, wch the soule hath through the heate of concupiscence lost, by sinning venially.

3. Consider, how it cõioyneth vs to Christ our head, and to our neighbours that bee Christs mẽbers, inciting vs to loue them, as we ought, and therefore it is by the holy Fathers called, the Sacrament of Vnion, & of Charity,

rity. Whereupon S. *Auguſtine* affirmeth, that it was therefore inſtituted vnder the likenes of Bread; for that as a loafe is made of many graines of corne, euen ſo doth this Sacrament of many harts make but one will.

4. Conſider, how it miniſtreth vs force to come wel to our iourneyes end in this our perigrination, & therfore it is called a Viaticum: and it further helpeth to the attayning of eternal felicity. And therefore our Sauiour ſayd: He that eateth

teth my flesh hath life euerlasting.

The fruite of this Meditatiō, is, with al the hart to desire, & to procure a disposition and preparation of mind for the obtayning of the worthy effects of this most soueraigne Sacrament, and to craue of God that he may please to make vs worthy thereof.

An Aduertisement.

OF the three wayes of receauing the B. Sacrament, & of the fruit, that is reaped of euery one of the same manners, taken out of the 17. 18. & 19. Chapters of the 59. Opusc. of S. Tho-

mas of Aquine : *of which alſo the holy Councel of* Trent *ſpeaketh ſeſſ. 13. cap. 8.*

1. *Some, when they communicate, do only receyue the bare* Sacrament, *as do ſinners, who receyuing it vnworthily do not only not receyue any healthfull effects thereof, but further doe eate to themſelues iudgement, as the Apoſtle witneſſeth, that is,* They make themſelues guilty of damnation. The Church alſo *inſinuateth the ſame in the himne, when it ſayth : It is death to the bad: it is life to the good. Where vnder the name of the bad, or of ſinners, it vnderſtandeth all*

thoſe, who hauing their conſcience diſtayned and ſurcharged with mortall ſyn, do not confeſſe it, or els do communicate and receyue the Sacrament in excommunication, or with an yll intention of mind.

2. Others there be, who communicate ſpiritually, and they be thoſe, who belieuing with aliuely and ſteadfaſt fayth that our Lord Ieſus-Chriſt is in the conſecrated hoſt, deſire to be ynited with him, and they long to come to the Communion with a great affection of mind, and deſire, preparing themſelues vnto it with humi-

lity, and deuotion. And theſe receyue not all the effects of this Sacrament, but ſome onely.

3. Finally others well diſpoſed to receyue this heauenly bread, & veſted with the nuptiall garment of charity, and purity communicate not onely ſpiritually with a deſire, but Sacramentally alſo, by receyuing the very body of our Lord: and theſe together with the Sacrament receyue all the effects of it, proportionally to their preparation, which the greater it shall be, the more shall their ſoule be capable of vertues, gifts, and graces, that are wont to be conferred in

this

this Sacrament. And God insinuated as much, when sayd by his holy Prophet: Open thy mouth wyde, and I will fill it.

The Colloquy, in forme of a Dialoque, betwene a Man and a Soule.

THE *Man*. True it is, my soule, that this most sacred meate is giuen thee of our beloued Iesus to feede thee. But tell me, I pray thee, what good doth meate, be it neuer so precious, vnto him, that is dead? *The Soule*. Nothing at all. *The Man*. So neyther

ther will the moſt B. Sacrament profit thee any thing at all, if thou bee deade. *The ſoule*. It is ſo: but how can I dye, that am immortall? *The man*. Certaine it is, that thou cauſt not dye of a corporal death, as do the creatures, that want reaſon, but thou mayſt well dye of a ſpirituall death, which conſiſteth in the ſeparation of Gods grace from the ſoule, as doth the death of the body conſiſt in the ſeparation of the ſoule from it. *The Soule*. Doth then the

grace of God giue life to the ſoule? *The man*: It is moſt certaine, no otherwiſe then the ſoule giueth life to the body. *Soule* And who can depriue the ſoule of grace, that is the life of it? *Man*. Mortall ſyn. And therefore the Prophet *Ezechiel* ſayth: *The ſoule, that ſhall haue ſynned, it ſhall dye*: That is, ſhall be ſpoyled of grace. *Soule*. Whence hath ſinne receyued ſo great power? *Man*. From the ordination of God, for that the Soule, that yealdeth a conſent to mortall ſyn, re-

belleth againſt him. And as a rebell is iuſtly depriued of his goods, ſo the ſoule by ſinning is ſpoyled of grace, to witt, of an ineſtimable gift, that God had giuen it. *Soule*. Therefore if to the receyng of the effects of this heauenly meate it be neceſſary, that the ſoule lyue in grace, this Sacrament will not certainely giue life, by raiſing the ſoule from death to life. *Man*. It doth not indeed ordinarily quicken & giue life: for ſith it is a ſpirituall meate, it ſuppoſeth the ſpirituall

rituall life, & beyng receyued of the ſoule, it nouriſheth it, and preſerueth it from ſyn. *Soule.* Tell me then, what neede I to do, for the taſting of this moſt holy bread, and for the getting of the effects of it? *Man.* There needeth hungar: For our Lord *filleth the hungry ſoule with good things.* And after that, this heauēly meate is to be chewed by contemplation, by conſidering the dignity and excellency of it. *Soule.* Alas to me, that haue my taſt ouer ſore corrupted with

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the poyſon of carnall plea-ſures, miſerable that I am, whoſe hart is poſſeſſed with the vanityes of the world, in ſo much as they leaue me neyther leyſure, nor tyme to taſt, or to con-ſider this myſticall meate. O miſerable, and more then thrice miſerable that I am. *Man.* Let vs conuert vs, O my ſoule, vnto him, in whoſe power it is to help vs. Moſt mercifull and moſt meeke Ieſus, who ſhal eaſe my afflicted ſoule of this deadly poyſon, that it bee not depriued of the taſt, &

effects

effects of ſo health-full a Sacrament? who ſhall preſcribe me a medicine? Lord I deſire nothing but what thou wilt, becauſe thy Father of heauen ſent thee downe from thence to be our phiſitian. O holy king *Dauid*, how much greater is Gods fauour, and beneuolence towards vs, then it was to thee! For after thou hadſt drunk a deadly draught of the poyſon of adultery with *Berſabee*, & of the death of her huſband *Vrias*, the Prophet Nathan was ſent vnto thee to giue thee

an

an antidote, and remedy a-gainſt that poiſon, and to dryue it from thy ſoule. But to vs cometh the Lord of the Prophets, who out of the ſingular loue, where-with he tendreth vs, plea-ſeth to be both our Phiſitiã, and our phiſicke. Bleſſed bee thou, O moſt benigne Ieſus. And becauſe thou art a Phiſitian no leſſe able, then thou art louing, I be-ſeech thee, that I may by this ſoueraigne medicine of the Sacrament, become an other *Dauid* according to thy hart. O father of heauẽ,

it is the fleſh of the firſt *Adam*, that infected the ſoule that was adioyned vnto it, and impoyſoned it; graunt I beſeech thee, that the fleſh of Chriſt, the ſecond *Adam*, may purge and cure the ſoule, that is vnited vnto it; ſith this hath without compariſon more force and power, then that. Effect then alſo, o my Lord, that as man by reaſon of fleſh vnited & conioyned to the old *Adam*, is made partaker of all his euill, & miſeryes: ſo I, vnited to Chriſt, the new *Adam*, by

the benefit of his moſt holy fleſh, may haue my part in all Chriſts gifts, and goods alſo.

MEDITAT. V.

Of the holy Euchariſt, that was giuen to the Apoſtles.

The Points of meditation.

1. CONSIDER, how our Sauiour, foreſeeing the affliction of the Apoſtles, that would follow of his Paſſion, vouchſafed to leaue vnto them the holy Euchariſt, that the vertue therof might miniſter vnto them

them ſome help, hart, and courage.

2. Conſider, how our Lord, to diſpoſe his Apoſtles to the worthy receyuing of ſo great a Sacrament, waſhed their feete, & that done, exhorted them to humility, & charity. For the vncleannes of fleſh, pride, and hatred be the moſt capitall enemyes of this diuine myſtery.

3. Conſider the Apoſtles exceeding great ioy and contentment, who being inſtructed touching the dignity of the Sacrament,

whē they ſaw that themſelues ſhould be the firſt that were to receyue it, & pondered withall, that ſo great a ſauour was neuer till then graunted to any holy men, neyther yet hapned to the Angells of heauen, they could not contayne themſelues from breaking forth into a moſt great exultation of hart.

4. Conſider, with how great deuotion, and with how many teares the Apoſtles receyued the holy Euchariſt at our Sauiours hands, excepting *Iudas* alone

lone, who ſtood by with drye eyes, & with a mind intent, and diſpoſed to betray his maiſter.

5. Contẽplate how the Angels were aſtoniſhed when they ſaw the Word incarnate their Lord & God, to giue himſelfe to man for meate.

The fruit of this meditation shall bee, when a man goeth to the receyuing of the Sacrament, to craue of God, and with all diligence, to procure exceeding purity, and great humility, & charity towards his neighbours: to which vertues our Sauiour exhorted his Apoſtles, when he

gaue then the Communion.

The Colloquie.

I CONFESSE, my ſweet Ieſus, that thy loue towards vs exceedeth al charity, though it bee neuer ſo great, for that without any regard to thy torments, that were towards, thou conuertedſt all thy care only to this, How thou mighſt prepare an holy table for the refection of thy Apoſtles, and for the ſtrēgthening of them, and for vs in the perſon of them, againſt the aſſaults of our enemyes. O how truly may euery one of vs vſe this ſay-

ing of the Prophet : *Thou haſt prepared in my ſight a table againſt them, who trouble and aflict me.* But if none, my Lord, can come to this thy table, but with waſhed & cleane feete, who ſhall waſh mine? Who ſhal wipe of the durt of terrene deſires? that do not only ſtrayne my ſoule, but ſurcharge it alſo? Alas to me, neyther man, nor Angell can make him cleane, *who is conceyned of vncleane ſeede*, but thou, who art God alone. It is in thee, my Redeemer, alone to do it; to whom the

Father hath giuen all power. O miſerable wretch that I am. For when thou, O Lord, ſhalt pleaſe of thine endles Charity to waſh my feete, I ſhall wãt the water of teares, neceſſary for this effect. And therefore I muſt be forced with ſighes and groanes to crye out with the Prophet *Ieremy: who shal giue to my head water, and to myne eyes a fountayne of teares?* And when, (O Lord) moued by my lowd cryes to take pity vpon me, thou ſhalt haue vouchſafed to breake

beake the rocke of my hard hart, and draw the waters of teares out of it; how ſhal I dare, though waſhed, to preſent my ſelfe at this holy table? For when *Ioſue* commaunded the Arke to be conuayed towardes the ryuer of *Iordan*, thou didſt charge the Children of Iſrael not to approch to the Arke, nor to come neere the ſame of two miles, leaſt they ſhoud dye, as it had once hapned to *Oza* the Prieſt, who becauſe he had approched to the arke, and had touched it, that it

might not fall, was puniſhed with ſuddaine death. And that accident did put *Dauid* in ſuch feare, as he durſt not receyue the Arke into his owne houſe. And ſhal I, who am not a man according to Gods hart, as *Dauid* was, ſit down at this diuine table; in which is the ſupreme Lord, in honour of whome the Arke was made? How ſhould I, ſweet Ieſu, dare to touch thee with my mouth, when thou ſaidſt to thy moſt deare diſciple *Mary Magdalene*, that had a great deſire

to touch thee, *Touch me not?* And ſhall I, who neyther haue ſhed teares, nor powred precious oyntment vpō thy feete, neyther haue ſtood in the mount of Caluary vnder the Croſſe, or haue come to thy ſepulcher with ſpices, be ſo hardy as to come vnto thee? It will therefore be more ſecurity for me to make a ſtand, vntill thou drawe me vnto thee with the arrow of thy loue; that ſtrookē with it, I may, as doth the Hart, runne vnto the continuall flowing fountaine.

ME-

MEDITAT. VI.

Diuided into two parts, vpon the Antiphone of the Church, O Sacrum Conuiuium, in quo Chriſtus ſumitur, recolitur memoria paſſionis eius, mens impletur gratia, & futuræ gloriæ nobis pignus datur. *S. Thomas Opuſc.* 57.

The points of Meditation of the former part.

1. CONſider the fiue differences, that be betweene this feaſt of Chriſt, & thoſe of the world comprehen-

hended in the foresayd Antiphone. First the banquets of the world be profane, for as much as in thē is neither giuen holy meate, neither be they commonly intēded & made either for the soules good, or for the glory of God. But this feast of Christ hath the name of an holy banquet, for the holynes of the meate, that sanctifieth the soule to the glory of God.

2. Consider, how in the feastes of the world is great variety of meats, and the greater diuersity there

is, the more magnifical and royal is the feaſt: for as much as where one diſh contayneth not the taſt and perfectiõ of the reſt of the diſhes of meate, it cannot ſatiate, nor fil a mans appetite. But in this holy Banquett, wherein Chriſt is receyued is one onely diſh, and one meate, which is Chriſt, who becauſe he is infinite, comprehendeth all perfection in himſelfe; and it is he alone, which can ſatiate a man, a figure wherof was the manna, that had all delectation, and all ſweetnes

of

of taſt.

3. Conſider, how in feaſts of the world there is not a word ſpokē of death, of ſuffring, of afflictions & aduerſities, but of matters of mirth, and pleaſure. But in this a memory is made of Chriſts paſſion, & of his death, by him endured for the loue of vs, and for the ſauing of our ſoules.

4. Conſider, how the mind vs filled with grace in this banquet of Chriſt, which bringeth the ſoules good, and cauſeth an increaſe of gifts from heauen.

But in the feaſtes of the world the belly is ſo filled with meates, as they often tymes cauſe infirmities and ſickneſſe to the body, and great hurt to the ſoule.

5. Conſider how the feaſts of the world for the exceſſes that paſſe in them, ſend the ſoules to hell, and be as it were the pledges of puniſhments for Eternity; but Chriſts holy banquet, becauſe it is the pawne of eternall felicity, ſetteth opē the gates into heauen; and therefore it is ſayd in the *Antiphone*: *And there is giuen*

uen vs a pledge of future glory.

The points of meditation of the ſecond part.

1. Cõſider, how it is our ſweet Ieſus his pleaſure, that in this holy banquet we doe al things, that thoſe gueſts do, who be inuited of a Prince to ſome profan feaſt. For ſuch gueſts haue not only a great & lõging deſire that the hour of the feaſt come, but their care further is to come to it cleãly and richly apparelled, & the more to pleaſe them own taſt, they bring with them good and empty

ſtomackes to their meate, knowing right well, that they ſhal exceedingly content him, who inuiteth them, if they eat hartily of the meats, that are ſet before them.

2. Conſider, how they are very wary not to do, or ſpeake any thing that may cauſe the Princes diſpleaſure, who inuiteth them: and when the dynner is ended, they do not preſently retyre themſelues, but they treate in ſome good manner with the Prince, extolling one while his liberality

berality towards thē, another while the great good cheare, and the ſumptuouſnes, magnificence, & greatnes of the feaſt &c.

3. Conſider, how when they are to depart, and take their leaue, they giue the Prince a ſecond tyme thanks for the fauour done them, and for it, preſent and offer him their hartieſt and beſt ſeruice in all things. In like manner if he, who communicateth, do the ſame after a ſpirituall manner with Chriſt, who hath inuited him to this his

holy banket, I make no doubt, but he ſhall ſatiſfy and diſcharge his duty.

The profit, that may be made of this meditation, ſhall bee for a man to ſhew himſelfe gratefull to ſo magnificent a Lord, who honoureth him much: and where he giueth him many & great gifts, he requireth but few againe of him.

The Diſcourſe in manner of a Colloquie.

LORD, it is no meruayle, though the magnificēce of thy holy banquet aſtoniſheth me, ſith *Eſay* foreſeeing

ſeeing it many ages ſince but in a ſhadowed repreſentation, was aſtoniſhed at it alſo, and in commendation of the magnificence of it, ſayd: *Our Lord of hoſts ſhall make to all people on this mount a feaſt of fat meates &c.* Great will this feaſt be O holy Prophet, for that not euery one, but the Lord of Hoſts ſhal make it, and not for certaine perſons onely, but for all the people of the world. Neyther will he make it in euery place, but on the moũt, on which ſtandeth Gods Church, which

which *is a Citty ſeated vpon a mount*. Finally it ſhall bee a feaſt of fat meates; for as much as Chriſt himſelfe ſhall bee the meate, who is annoynted of the holy Ghoſt. Reioyce thou, O holy Church, becauſe thou art of God, choſen and deſtinated, wherein this diuine feaſt is made: with in thy armes ſtandeth the table ready prepared, and thy beloued children, as yong plants of oliue-trees round about thy table. Ariſe, my ſoule, and forthwith get thy ſelfe away from

from thy ſelfe, out of the darke valley, becauſe our Lord expecteth thee vnder the mount, to come to his feaſt; not now thundring and lightning, as he did in tymes paſt to the childrē of *Iſrael*, but he inuiteth vs with theſe louing words: *Come vnto me all you, who labour, and are loaden, and I will ſolace and refreſh you.* Let vs now hold on our way ſecurely, for that Law is no more in vigour, that ſayth: *He that ſhall haue touched the mount, dying ſhall dye:* but contrarywiſe rather, he

he, that ſhall come neere vnder this mount, and ſhall eate of this Sacramẽt, ſhall lyue for euer. But thou art to obſerue, O my ſoule, that all cannot aſcend vp into this mount, but onely, as the Prophet ſayth, *The innocent of hands, and of cleane hart.* This is the wedding garmẽt, that we ought to haue on, who preſent our ſelues in Chriſts feaſt: els wee ſhall haue theſe dreadfull words rounded in our eares: *Binding him hands, and feete, caſt him into vtter darknes.* We is to me, o Lord

Lord, that in lyuing riotouſely, like the prodigall childe, I haue ſtayned, and rent the garment of innocency, that I had formerly receyued in Baptiſme. Poore and miſerable that I am, if thou ſhalt forbeare in this thy holy Feaſt to help me, I ſhall not dare to ſhew my face. O Lord, what ſhall I doe, if thou ſhalt reiect and caſt me of for my ſyns? what ſhall I do, when ſhame and confuſion forbiddeth me to come without my robe? I may peraduenture make

my ſelfe a garment of leaues, as did Adam, after he had loſt his garment of innocency, that God had giuen him before. But, alas, that will do me as little good, as it did Adam, who, when he durſt not appeare in Gods ſight with that poore garment and cloathing, hid himſelfe. But if I ſhould hide my ſelfe, ſhall I not want my part in this healthfull banquet? Therfore do I conuert my ſelfe to thee the Father of Mercyes, and I confeſſe, that I haue ſo offẽded thee,

as

as I am not worthy the name of thy ſonne : but confident in thine infinite piety, I beſeech thee not to regard my ſyns & tranſgreſſions, but the greatnes of thine own mercies. Moſt mercyfull is our Lord; for the prodigall child did not onely receyue intertaynement at his fathers hands, but had further cloathing giuen him, was honored with a ring, & welcomed with the feaſt of a fatted calfe.

MEDITAT. VII.

Of the end, wherby we ought to be moued to the receauing of the B. Sacrament.

The points of Meditation.

CONSIDER, that where this moſt diuine Sacrament was of our Sauiour inſtituted for a medicine to preſerue vs from euill, and withall to nouriſh our ſoule ſpiritually, meet it is, that as the proper end it moue vs to come to receaue it, which we may after referre to the glory of God

God, as to the laſt end.

2. Conſider, that God hath for none other end left vs this ſpirituall meate, then that by benefit of receyuing of this Sacrament we might bee tranſformed into him, by leading our life conformably to his diuine wil, which is not any other thing, then to haue God to lyue in vs.

3. Conſider the wonderfull deſire, that both the Father & the Sonne haue to promote our ſaluatiõ, & perfection. For the Father ſent vs his ſonne, that wee

might imitate him in humility, patience, obedience, contempt of the world &c. and the Sonne hath left vs this moſt Bleſſed Sacramẽt for an help to the purchaſing of the aforeſaid vertues, and to the ordering of our lyues according to the forme and manner, that our Sauiour lead his. And this ought to bee the end of our receyuing the Sacrament.

The fruite of this meditation ſhall bee to endeauour to bee tranſformed into God, by imitation of the vertues, and life of our

our Sauiour. And this did God meane, when he ſaid to Moyſes, Do according to the example, and patterne, that I ſhewed thee on the mouṫ.

An aduertiſement touching the end, and intentiō of him, who communicateth.

FIrſt, to communicate, that we may receyue ſpirituall conſolation and pleaſure, ſo, as it is the principall end of receyuing, is nothing commendable, becauſe it proceedeth from proper loue, ſith a deſire of ſuffring for Chriſt ought rather to moue vs, becauſe this Sacrament is a remembrāce, and a memorial of his paſſiō.

Secondly neyther is it good to communicate principally for the obtayning of terrene gods at gods hands. For ſith this heauenly Sacrament is a ſpirituall ſuſtenance of the ſoule, it muſt not bee principally referred to tranſitory and terrene things: though we be not forbidden to craue of God ſome temporall grace, and to that intention to communicate, ſo it bee done to the greater glory of God.

Thirdly, to communicate, that you may ſeeme deuout and ſpirituall, and may procure the opinion of holynes, is moſt bad, and impious, becauſe it were hypocriſy,

hypocriſy, an abuſe of the Sacrament, and an iniury vnto

Of the right intention, & good ends, which they, who communicate, ought to propoſe to themſelues.

Beſides the proper end, for which this Sacrament is inſtituted, and all ought to haue propoſed to themſelues in the worthy receyuing of the ſame, whereof we ſpake in the points of the meditation; there are other ten, mentioned by S. Bonauenture

nauenture tom. 7. in opusc. de præpar. ad missam cap. 8. The first is, If one communicate for the remission & pardon of his own synnes, because this Sacrament is also a most accepted sacrifice to God, and an effectuall meanes for the purging of sinnes. The second is, for a remedy & cure of his infirmities that by the benefit of this soueraine antidote, he may be preserued frō some great euil. The third for the escaping of some soare afflictiō or tentation. The fourth, for the obtayning of grace, or some spiritual gift, sith he is in this sacrament contayned, to whome his

heauen-

heauenly Father neuer denied anything. The fifth, for giuing of thankes to God, for benefits both ſpiritual and temporall, that God hath beſtowed vpon him, & others: And this is to ſacrifice an hoſt of praiſe, and to receiue the chalice of ſaluation for all things he that rendred vnto vs. The ſixt to help the neighbours both liuing and dead, ſith he is in this Sacrament, who is our mediatour. The ſeauenth to praiſe and honour God, becauſe this is the greateſt and moſt glorious of all ſacrifices, that can be. The eight, out of a loue towards our Sauiour, that a man, by receiuing

him

him in the Sacrament, may treate and deale in a more familiar manner with him. The nynth, out of a desire of increasing grace, seeing the fountaine of all grace is in this Sacrament, The tenth, that a man may bee so vnited with Christ, as he may bee as it were, one thing with him, and may contynually persist and persеuere in his lone.

The Colloquie.

THOV deserueſt loue in a moſt high degree, O my Sauiour. It had been inough for vs to haue procured ſome remedy frō thy crea-

creatures,& that we ſhould haue held for a ſingular fauour. But that was not inough for thy moſt burning charity: for as much as it was thine owne pleaſure and deſire, to be thy ſelfe the remedy and cure of our ſoules, that this of the Sage might be accommodated vnto thee: *A faythfull friend is the medicine of life & immortality.* For what friend is more faythfull, then art thou? What medicine is more ſoueraigne then this Sacramẽt, that giueth life for eterni-

ty? But that beſides thy wil was, that the effect of it ſhould in part depẽd on vs, is a ſigne of thy exceeding fauour towards vs. If corporall medicines ſhould haue their operations according to the intention & deſire of the infirmed perſon, they ſhould worke great effects, and all ſicke perſons ſhould be highly bound to the cõpoũders of them. How much then ſhall wee be bound vnto thee, who haſt with ſo extraordinary loue prouided vs of ſo effectuall a medicine,

cine, and ſo ſoueraigne an one, which worketh more of it ſelfe, then wee can deſire? How far, O Lord, come the lawes of humane Philoſophy ſhort of the lawes of thy charity? What Philoſopher of this world hath euer writtē, or taught that the king of maieſty, the endles ſea of all perfection, would leaue himſelfe for meate to vs ſo vile & contemptible creatures? What wiſe man of the world could euer haue imagined, that God, the Lord of glory, would haue made him-

ſelfe meate, that he might ſo vnite man vnto himſelfe? But thy immenſe Charity had no ſuch cogitations. Go to, my ſoule, make an end at length of thy teares, neither bewaile thine own imbecility, and vility any more, for as much as three beloued Siſters, our aduocates, haue treated our cauſe before Chriſt. *Mercy* hath preſented our infirmity, & hath craued help: *Wiſdome* hath found the meanes of obtayning help: and *Charyty* hath inforced Ieſus to put it in execution. And

the manner is, that Ieſus through benefit of this moſt ſoueraigne Sacramét pleaſeth, ſo to vnite himſelfe vnto vs, as wee may become one with him : For to this end wee receyue him. Wee yield thee thãks, O heauenly *Adam*, who haſt reſtored vnto vs, what our terrene *Adam* had deſtroyed. He by eating cauſed, that wee went far from God, from whome our nobility, & ſtrength, & other our ſpirituall gifts haue their origen. I beſeech thee, my moſt louing Ieſus,

that this vnion may bee ſo ſolide, firme, and faſt, as neither life, nor death, nor tribulatiõ, nor any creature may ſeparate me from thee. Vouchſafe, O Lord, that I may be al in all conioyned vnto thee, that I may be able to glory with the Apoſtle *ſaying: And I lyue, now not I but Chriſt liueth in me.*

MEDITAT. VIII.

And ſpirituall Exerciſe for Preparation to the holy Communion, when we go to the Church.

The points of Meditation.

1. THe day, that you are to communicate, in the morning when you awake, thinke that our Lord doth with a longing deſire expect you in the Church, that he may repoſe in your ſoule: & therfore you muſt, as doth the Spouſe, that you may pleaſe him, rather haue a regard of the inward

ornaments of the ſoule, which he liketh beſt, then the outward of the body.

2. As you are vpon your way to the Church, conſider what a ioy your Angell Gardian taketh, whiles he ſeeth you going to receyue his Lord, & yours, and you ſhall make your petition to him to be aſſiſtãt vntó you, that you may receyue him worthily.

3. Being entred into the Church, inuocate and call vpon the B. Virgin, or other Saints, to whome you haue deuotiõ, that they may accompa-

accompany you to intertayne Ieſus, whoſe pleaſure is to enter into your poore houſe.

4. As ſoone as you haue the Altar in your eye, wheron the B. Sacramẽt is, make low reuerẽce in your hart vnto it; and in thinking your ſelfe moſt vnworthy the receyuing of ſo great a maieſty, you ſhall ſay with the publican, God be mercifull vnto me, a ſinner.

The fruit of this meditation ſhall be to procure a ſpirituall ioy in the ſoule, for the receyuing of

the

the heauenly bridegroome : for ſuch manner of ioy is much pleaſing vnto God.

The Colloquy.

You ſhall make this , or the like Colloquy vpon your knees, before the Altar , and before you communicate.

O Benigne Ieſus, what a fauour is this of thine towards me ? Am not I that miſerable creature that haue impudently offended thee ſo oft, and ſo many wayes? What good is there in me, that thou vouchſafeſt by a ſpeciall inſpiration, to draw

draw me to thy holy table? O my Lord, Dauid did indeed inuite lame *Miphiboſeth* to come vnto him, and his pleaſure was that he ſhould eate the bread of his owne royall Table, and that he ſhould be treated as one of his own ſonnes. And this he did, becauſe he was the ſonne of his moſt deare friend *Ionathas*, who had done *Dauid* many great & good offices. But thou, O Lord, if thou caſt thine eyes vpon me, ſhalt finde me lame both of hands, and feete, who haue neuer done any

any thing worthy the praiſing. If thou turneſt thine eye to my Father *Adam*, thou ſhalt find diſobediẽce and rebellion. That thou my Lord (by infinite degrees more wiſe, and more potent then *Dauid*) pleaſeſt to adimit me, an ingrate poore worne of the earth, to receyue this moſt precious meate at thy holy table, is a thing that exceedingly confoundeth me, as beeing not only not worthy to come neere to thine Altar, but alſo ſuch, as haue deſerued, as ingrate,

and

and ouer remiſſe, to bee refuſed, and kept from it. Behold, Lord, I am come hither to receyue thee into the poore habitation of my ſoule. But alas, whereas the wiſe Salomon had ſpent many yeares, and been at wonderfull coſt & charges in buylding that noble Temple of Hieruſalem, yet he meruayled that the maieſty of God diſdayned not to dwell in it: and therefore as one aſtoniſhed, and as it were tranſported out of himſelfe, he ſaid: *For if heauen, and the heauens*

of heauens cannot hold thee, how much more this houſe, that I haue buylt? what then ſhall I ſay, who haue ſcarſe ſpẽt an houre in preparing my ſoule? Lord, ſith it is thy pleaſure to come to ſeate thy ſelfe, and to reſt in my ſoule, I beſeech thee to conuert it into an houſe of prayer, conſecrated to thy Father of heauen that he may repoſe therein, and I may with comfort and ioy ſing together with thy Prophet: *Thy rod, & thy ſtaffe, they haue comforted me.*

MEDITAT. IX

Presently before the tyme of communicating.

The points of Meditation

1. BEfore you communicate, consider the B. Virgins words to the Angel, when the Sõne of God was to become incarnate in her: *Behold the handmayd of our Lord, be it vnto me according to thy word.* For where thou art to receiue the same Sonne of God, thou oughtest to think that thou art the seruant, calling to mind that the ser-

uãt depẽdeth of his Lord, ſo as he ſhould haue a wil only to that, his Lord wileth, and neither more nor leſſe.

2. Whiles you communicate, thinke how our Lord commeth into your ſoule, to whome you muſt do honour, & reuerence by adoring him as God & your moſt louing Lord.

3. Then contemplate your ſelfe enuironed round with Angells, adoring your Lord, truely & really cõtayned vnder the liknes of bread, you haue receyued, and exhibiting vnto him al

reſpect

pect and veneration.

4. Finally, thinke how you are no more your own and that you muſt not any more vſe your ſelfe, as a thing that is your own, but as it is Gods.

The fruite of this Meditatiõ, is to make a firme purpoſe, that you wil be towards God faythful, affected, reſpectiue, and diligent, without which properties noe ſeruãt can be pleaſing to his Lord.

The Colloquy.

1. LOrd, how far doſt thou abaſe thy ſelfe, whiles thou diſdayneſt not to enter into the contem-

tible poore cot of my ſoule! It had bin inough for thee, to bee borne for me in the ſtable, & not to go ſo often into the ſtable, and to remaine in it. O my moſt beloued Ieſus, that thou cameſt down from heauen to reſt in the wombe of the B. Virgin, it was no great meruayle, becauſe it was a Virgins wombe and more pure then the moſt pure Angells of heauen. O holy Elizabeth whome the mother of this Lord both viſited and ſaluted, who conſidering her dignity, ſaydſt: *Whence is*

this

this to me, that the mother of my Lord cometh to me? What then ſhould I ſay, to whome the king of Maieſty cometh, infinitely more worthy, then Mary? And he cometh to me, not onely to viſit me, but alſo to vnite me vnto himſelfe, and to enrich me with heauenly gifts, O my ſoule, I am very glad, that thou haſt of thyne owne will deliuered the poſſeſſion of thy ſelf to Ieſus: but conſider thou withall, that thou haſt bound thy ſelfe by that very act to make open war againſt all

vices and ſinnes, that be ſworne enemyes of that Lord, into whoſe hands thou haſt delyuered thy ſelfe: neyther canſt thou without the manifeſt crime of rebellion giue any more entrance vnto ſyn into thy houſe, that is now conſecrated vnto Chriſt. Conſider further, that it is nothing conueniẽt that thou, hauing now receyued the bread of Angells, returne any more to eate of the meate of beaſts. Thou knoweſt well inough, that the wiſe King Salomon would

would not, that his wife, King *Pharao* his daughter, ſhould dwell in the houſe, wherein the Arke of God had been. For he thought it an impiety, that a woman, deſcended from pagans, that be Gods enemyes, ſhould dwell in ſo holy a place. How great a wickednes will it then be, if place be giuen to ſyn, where good himſelfe, and Lord of the arke is? Againe that our Lord hath accepted thee for his hand maid, was a ſingular fauour, and therfore all thy care muſt

be to yeald him all offices, dutyes, and ſeruices, that be to him due. Remember, how the Patriarch Iacob ſerued ſeauen yeares that he might haue Rachel in marriage, and after he had her, he ſerued ſeauẽ years, more & yet all that tyme ſeemed vnto *Iacob* very ſhort in regard of the great loue, he did beare her. But much more ſhort ought the tyme ſeeme to thee, that thou ſhalt ſerue this thy Lord, & thy trauayles and paines light, becauſe he is to be loued infinitely more then

any

any creature. Happy, O my ſoule, ſhalt thou be, if thou vnderſtand, what it is to ſerue this Lord. Remember, when thou ſeruedſt this vayne world, when the tyme was, to how many pertubations of mind thou wert ſubiect; with haue many ſuſpitions thou wert troubled; with what enuy thou wert tranſported, and how many heauy croſſes thou didſt beare. But now when it is in thy power by the help of this heauenly patrone, whome thou haſt this day re-

receyued, to tread all the worlds vanity vnder thy feete, and the vehemency of thy passions, and to bee lady of the whole world (for to serue God, is to raigne) vnwise & improuident shalt thou bee, if thou keepe not due, and respectiue correspondence with him.

MEDITAT. X.

Vpon the preparation which S. Paul teacheth, 1. COR. 11.

The points of Meditation

1. CONSIDER, That the Apoſtle in preparation to the holy communion exacteth three things. The firſt is, that he, who is to communicate, muſt examine his conſcience before, which is inſinuated in theſe words: And let a man prooue himſelfe, and ſo eate of that

bread. And if he find it ſtayned with any mortall ſyn, he muſt confeſſe it, before he come to Communion, and hartily waſh it away with teares.

2. The Apoſtles will is, that the Euchariſt bee receyued worthily, which if a man fayle to do, he eateth to himſelfe iudgement, as he ſayth, That is, he, who receyueth our Lords body without humility, or with a defiled conſcience, or with a bad intention, maketh himſelfe guilty of eternall damnation. And this

this is meãt in theſe words: He that eateth vnworthily, eateth to himſelfe iudgement.

3. Finally the Apoſtle willeth him, who communicateth, to make a difference betwene this table, and a profane one, and betwene this heauenly meate, and the comon. And this is to iudge the body of our Lord. For he, who truly belieueth that Chriſt is true God and man in the hoſte, will receyue him with all humility and reuerence, & will from his hart ſay with

the Centurion : *Lord, I am not worthy, thou shouldſt enter into my houſe.*

The fruit of this meditation is, to exerciſe acts of contrition, and very often to be ſory from the hart for thy paſſed ſyns, becauſe God will not deſpiſe a contrite, and humbled hart. And further with a great ſenſe and feeling of mind, & deſire to craue of God with great purity of mind, by crying aloude with the Prophet : Create a cleane hart in me, O God.

An Aduertiſement.

THe three things, that the

Apoſtle requireth in the preparation to the holy Cõmunion, were in the prodigall child, when his Father welcomed him home to the eating of the fatted calfe. For firſt he examined himſelfe, and he acknowledge his vnhappy ſtate; he roſe vp, was hartily ſory for his committed ſyns, and bad life: he went to his Father, confeſſed his exceeding great errors, promiſed chaung and amẽdement of life, and obedience to him, and ſo was receyued againe into his grace and fauour: by which acts is deſigned Confeſſion. Secondly, he had cloaths put vpon his backe, & new shoes

vpon his feete, and a ring put vpon his fingar, by which ornaments be meãt those vertues, that be necessary to the worthy receyuing of the B. Sacrament, and such be fayth, loue, humility, deuotion. Thirdly, he sate him down at the table, and did eate his part of the fatted calf, where he knew that the calf was killed and prepared for him, and that there was some difference betwene that table, and others.

Heere is to be noted, that he, who hath committed mortal syn, must not come to receyue this most B. Sacrament, yntill he hath

hath beene at Confeßion, though he ſeemeth to himſelfe contrite. And if any Prieſt be preſſed of neceßity to ſay maſſe before he hath made his confeßion, for the abſence of a ghoſtly Father, he muſt after confeſſe himſelfe vpon the firſt occaſion. So hath the Councell of Trent decreed ſeſſ. 13. c. 7. And if any go about to teach, or peach any other thing, or obſtinately and ſtifly to affirme, or by diſputation publiquely to defend the contrary, he ſhould be ipſo facto excommunicated, according to the ſame Councell. ſeſſ. 13. c. 11.

The holy Church alſo willeth, that for reuerence to the ſame Sacrament, he, who is to communicate, or to ſay maſſe, be faſting that is, that he ſhall not haue eaten, or drunke from midnight before. So was it decreed, de Conſec. diſt. 2. Can. Liquido. *A ſicke perſon is excepted, when he receyueth the Sacrament for his Viaticum.* de conſecrat diſt. 2. can. Preſbyter.

The

The Colloquy.

LOrd, though thy Apoſtle had neuer made mention of the purity of conſcience, that is required to the receyuing of this diuine Sacramẽt, yet who would not thinke, that thou, the fountaine of all purity, art to be receyued with a pure and cleane hart? If thy moſt ſacred corps, when it was dead, was put in a cleane ſyndone, and buried in a new ſepulcher, in which none had been euer laid before; how much more ought

ought thy moſt ſacred body, being glorious, to be now receyued, and laid in a cleane place? Thy Prophet well inſinuated it, when he ſayd: Among the innocent I will waſh my hands, and I wil compaſſe thy Altar round, O Lord. For firſt the hands are to be waſht, that is the tranſgreſſiõs of bad works are to be purged: and then a man muſt come to the Altar to taſt of the celeſtiall bread. But, O eternall Father, how little requireſt thou of vs to the eating of the immaculate

immaculate lambe, by thee ſent downe from heauen to delyuer vs from the ſeruitude of ſyn. The Iewes towards the eating of their Paſchall Lambe, which was a ſhadow and figure of this, hidden vnder the accidents of bread, were to procure to haue a lambe of one yeare olde, and without ſpot, which they were to eate roaſted with the fire, with vnleauened bread, and world Lettice, with girded loynes, with ſhoes on their feete, with ſtaffe in hand, and haſtily.

How

How ſore & comberſome a burden was this? Such it was, as by the teſtimony of S. *Peter*, neither our Fathers, nor we could beare. But for the eating of the true lambe, which taketh away the ſins of the world, in the law of grace thou requireſt nothing but purity of conſcience, and deuotion of hart. O how true is it, my benigne Ieſus, that thou haſt ſayd touching thy law: *my yoke is ſweet, and my burde light*, yea ſo light & ſweete it is, as if there were not any, *who ſhould faigne labour in*

thy

thy precept, as thy Prophet ſpeaketh, it ſhould not merit the name of a burden, or yoke. O my ſoule, thou now ſeeſt, to how few thinges Chriſt had tyed thee to giue thee in this life, by the benefit of this moſt B. Sacrament ſtore of his grace, and in the other, life euerlaſting. Onely attend to thy ſelfe, that ſeeing our Lord hath of his infinit goodnes ſo eaſily rendred vnto thee this thine ineſtimable gayne, thou looſe it not againe by thine owne neglicenge, &

cauſe thine own vtter ruine thereby. Conſider diligently what thou intēdſt to do. Not to receyue ſo benigne a Lord, who cometh vnto thee, to enrich thee with his diuin gifts, is exceeeding great inhumanity, & therby moſt pernicious to thee: agayne to receyue him vnworthyly by thine owne fault it were cowardiſe and ſlothfulnes, & is both iniurious to him, & moſt domageable to thee. And therfore thou ſhalt do better, if thou follow the example of a poore Countryman, who vn-

vnderſtãding that the king intẽdeth to take vp his lodging in his poor houſe, putteth all things out of way, that may be offenſiue to the kings eyes, & is very diligẽt to make his houſe cleane. And though it be not in his poor means to accõmodate it ſo, as ſo great a gueſt deſerueth, yet he doth as well as he is able, to receyue him worthily. That done he cõeth out of his houſe in haſt to meete the king, he receyueth him with great ioy into his poore houſe, giueth him moſt harty thankes for

ſo great a fauour done him, and welcometh him into his houſe in the beſt manner he can. If then ſo great a care be vſed for the intertayning of a terrene Lord, what wilt thou, my ſoule, do, to the king of heauen, who cometh vnto thee not to be intertayned at thy coſt and charges, but to giue thee of that, which is his own? Therfore let it be thy care to cleanſe, and to ſett forth the houſe of thy hart: for before he come he will ſend one before to hang the chamber richely, wherein

he

he is to be, and at his coming he will say vnto thee: Thou art all beautifull, my beloued, and there is not a blemish in thee.

MEDITAT. XI.

Of a deuout man, to whome Christ shewed his fauour, in his last Supper.

The Points of meditation.

1. IMagine, that you were at Hierusalem, when our Sauiour instituted this noble Sacrament, and how one of the Apostles, out of a singular fa-

uour, appointed by Chriſt, inuited you to be preſent at ſo high a myſtery. Conſider therfore, how thy ſoule would haue leaped for ioy at ſuch good tydings, and what haſte thou wouldeſt haue made to goe thither, and left all other buſynes whatſoeuer aſide.

2. Imagine, that thou wert no ſooner come to the place, where our Sauiour was, then that he waſhed thy feete, and with teares trickling downe vpon them, ſayd: This I doe, to waſh away thy manyfold

nyfold ſinnes, that thou haſt committed againſt thy Creatour, by walking though wicked wayes. I waſh thee alſo for the trauayles and paines that thou ſhalt take in the ſpirituall way for loue of me. Conſider, what ſtore of teares thou wouldeſt haue ſhed, how thou wouldeſt haue been aſhamed, what a reſolution and good purpoſe thou wouldeſt haue made to accompliſh, & do Gods will for the reſt of thy life, that was to come after.

3. Imagine, how he,

after that willed thee to sit down at the table, & with his eyes oft cast vpon thee, with testimony of his exceeding loue, sayd: I haue preuented thee with soe great benefits, but from this tyme forwards, I wil conferre greater vpon thee, only perseuer thou in my loue. Consider, with what modesty thou wouldest haue caryed thy selfe at that holy Table, how attentiue thou wouldest haue ben to heare Iesus his diuin words, what a purpose thou wouldest haue made to obey & follow

follow his counſayles, and finally how deuout thou wouldeſt haue been in cõmunicating?

The fruite of this meditation shall be to yield our Lord most harty thanks, and to beſeech him not to ſuffer thee to dye ingratefull vnto him.

The Colloquy.

LORD, as it is not to be doubted, but that would haue beene an exceſſiue loue, and fauour, whereat the very Angells of heauen might haue been aſtoniſhed; ſo certaine it is, that

I alſo ſhould haue ben moſt ſtraitely bound, not onely to runne the way of all thy precepts and counſailes, but alſo to ſpēd my life for loue of thee . But thou hadſt not then giuen me eyther more excellent meate, or a more noble gift, then thou now giueſt me in thy holy Altar : for as much as in this litle hoſt, that I receyue thy diuinity, and ſoule, and humanity, and al doth wō-derfully lye hid. If then the gift be the ſame, and the o-bligation ariſe of the worth of the gift, who ſeeth not,

that

that I am moſt inwardly bound to thee my ſupreme Benefactour ? Who ſeeth not, that I ſhould be moſt ingrate, yea & a very foole, if I ſhould not acknowledg ſo ſingular a fauour? Open thy ſelfe, O thou my hart, & manifeſt, how ſtraytely thou art bound to loue thy Ieſus for anſwering of his loue to thee. O my God, how different and vnlike are thy wayes of dealing with the Princes of this world? King *Ezechias*, to make a declaration of his great good will to the Em-

baſſa-

baſſadors of the King of *Babylon*, ſhewed them all his riches and treaſures, and yet gaue them nothing therof: but thou O Lord, doſt not onely diſcouer thy riches, but further moſt liberally giueſt vs of thy celeſtiall gifts, and more then that, communicateſt thy ſelfe alſo vnto vs. O loue! O liberality! in very deed, O my hart, I ſee not what recompence thou cāſt make for ſo excceding great fauours, vnles thou giueſt thy ſelfe wholy to the loue of thy maker. For

it

it cannot poſſibly bee, *that thou shouldſt with thy loue ſerue two maiſters*, as it could not bee, *that the Idoll* Dagō *and the Arke of God could haue place in the ſame Temple togeather*. And therefore make it known, to whether of thē thou wilt vnite, and giue thy ſelfe: whether to thy Ieſus, who hath already giuen himſelfe by beeing borne, vnto thee for a companion, and guide, by dying, for thy ranſonne, by ſitting at the table, for thy meate, and wil afterwards giue thee himſelfe for thy

reward in heauen: Or whether thou wilt be ſo ingrate as to forget thy obligation to him, & conſecrate al thy loue to a creature. But alas, thou ſhalt be too to ingrate to God, if thou deuote thy loue to creatures, thou ſhalt put thy ſelfe into ouer a ſore ſeruitude; and ſhalt lay a foule ſtayne, and imputation vpon thy ſelfe, if thou ſhouldeſt abaſe thy ſelfe to the loue of any creature. Remember, my ſoule, how we are created to loue, and ſerue God: remember alſo, that we are by the grace of

our

our Sauiour, and by the benefit of this heauēly foode made Gods children, and the companions of his diuinity: and therefore no reason it is, thou ſhouldeſt make thy ſelfe a ſlaue of this vayne world, or caſt thy loue vpon any creature, ſith none of them all, neyther all of them put together, cā content thy mind. Seeke & ſearch now whatſoeuer thou pleaſe, thou ſhalt find nothing that may ſatiate thee, and thou ſhalt neuer be at quiet, vnles thou fixe thy loue vpon him, who

hath created thee.

MEDITAT. XII.

Taken out of the Story of Zachæus, Luc. 19.

The points of Meditation, of the former part, that comprehendeth the ſtory.

1. ZACHEVS, deſirous to ſe Chriſt, when as the multitude and preſſe of the people was ſo great, as he could not come neere to haue a ſight of him, & becauſe he was low of ſtature, got vp vpon a tree, where Chriſt was to paſſe.

2. Chriſt

2. Christ, passing alonge, cast his eyes of compassion vpon *Zachæus*, & said vnto him: *Zachæus*, make hast, and come downe, because I must this day abide in thy house. Thereupon he came down, and receiued him with much ioy into his house, holding it for a singular benefit towards him.

3. And when the Iewes sawe, that Christ turned into a synners house, they murmured. And *Zachæus* marking it, turning himselfe to Christ, said: *Behold, the halfe of my goods, Lord, I*

giue to the poore: And if I haue defrauded any man of any thing, I reſtore fowre fold. And Ieſus ſaid vnto him. *That this day ſaluation is made to this houſe.*

The points of the latter Part, which contayneth the Application.

1. THAT you may haue your part in ſaluatiõ, which is procured by this Sacrament, you muſt needs haue a deſire to know, & taſt of Chriſt, who is contayned in the hoſt. And for the knowing of him, you

you muſt firſt raiſe vp your mind, and conſider Gods greatnes, in the meane tyme forgetting earth and earthly things, as did Zachæus, when he ſtood vpon the tree, that is, procuring that all temporall and tranſitory things, and affaires may at that tyme be vnder vs, and may not be in our head, by diſtracting vs in our deuotion.

2. We muſt receyue our Sauiour, not with melancholy, or trouble of ſcruples, but, as did *Zachæus*, with ioy, which procee-

eth from a vehement affection, and desire to this Sacrament.

3. Consider, that it is not inough to receyue our Sauiour into our house, & after to put our hand in our bosome: but we neede further to set forth, and accompany the holy Communiõ with good works, in relieuing the necessityes of our neighbours by the example of *Zacheus*. And he, that shall so do, shall heare: This day saluation is made to this house.

The fruite of this meditation

shalbe

shall be, to desire and craue of God an affection to this Sacrament, whereof ariseth a spirituall ioy, necessary to Communion.

The Colloquy.

O my benigne Iesus, how magnificent and liberall art thou to him, who desireth, and seeketh thee! *Zachæus* had a longing desire but to see thee, and thou didst not only afford him what he desired, but thou also calledst him, and inuitedst thy self into his house, and for a complement of thy

thy fauour towardes him, thou gaueſt him to gaine his owne ſoule. O how well doth the holy Prophet ſay of thee: *Let all that ſeeke thee, reioyce & be glad vpō thee: and let them that loue thy ſaluation, ſay alwayes, our Lord be magnified.* Thou haſt good cauſe, *Zacheus*, to be glad, becauſe thou haſt him in thy houſe, who reioyceth all the Angells. Be thou glad now, and care not thou, though the enuious Iewes murmure, and call thee a ſynner, becauſe thou haſt him by thee

thee, who is able to defend, & iuſtify thee. Put thy ſelf in company with him, becauſe he will be vnto thee inſteed of a ſhield, and thou ſhalt withall feele, how ſweet our Lord is. O my ſoule, thou haſt alſo iuſt cauſe to be glad, and peraduenture greater, then had *Zacheus*, ſith there is this day alſo come to thee the fountaine of all ioy. & ſolace. Heare what the Prophet *Zachary* ſayth to thee. *Reioyce greatly, O daughter of Sio: make iubilatio, O daughter of Hieruſalem: Behold thy King*

wil

will come vnto thee, the iuſt & Sauiour. Reioyce, O my ſoule, for that the King, who cometh this day vnto thee, cometh not to exact any tribute, or to rayſe exactions, but to ſaue thee, & to defend thee from the aſſault of thine enemyes. Thinke not, that *Zachæus* had a greater benefit done him, then is done to thee. For whiles thou receyueſt him, hidden vnder the accidents of bread, beſids the great merit of fayth, he declareth that he cometh to thee, to cõuerſe & keep com-

company with thee, and to do thee good, as he did to *Zacheus*, and to vnite himselfe with thee, that thou mayst be all one with him, which is the effect of this celestiall meate. And who seeth not, that this is a far greater benefit? Lo, my most mercyfull Lord, seeing thou hast vouchsafest to come into this my poore house, giue me grace, that, that may not befall me, that did to those ingratefull Iewes, who receiued thee vpon the day of Palmes into Hierusalem with

great ioy, and tryumph, & within a few dayes after cryed aloud vnto Pilate, Crucifye him; and thruſt thee out againe with the croſſe vpon thy ſhoulders. Let me, o Lord, dye, let me I ſay dye a thouſand tymes, before I ſhould caſt thee of from me, for as much as that ſhould be as much, as to thruſt thee out of thine owne houſe.

MEDITAT. XIII.

Vpon these words of the Hymne of the most B. Sacrament: He is death to the bad, and life to the good. See how different an end there is, of the like receyuing.

How the holy Communiõ is to the euil, death, to the good, life. S. Thom. opusc. 57

The points of Meditation.

1. CONSIDER, how this most diuine Sacrament had two contrary

effects. For in an eleauen of the Apoſtles it was the cauſe of life; but in *Iudas* for his peruerſe will, it was cauſe of ruine, death, and damnation.

2. Conſider, how it was our Sauiours wil, that there ſhould be in this Sacramẽt ſuch a property & power for our profit, both that this Sacrament might not onely be loued, but alſo feared, and alſo that all Chriſtians might not aduenture to come to this table, but with great purity of conſcience.

3. Conſider,

3. Conſider, that all the hurt, that followeth of this holy meate to them, that communicate vnworthily, happeneth not through any fault of the Sacrament, but of the yll diſpoſition of the Communicants. Whereupon the Apoſtle ſayth: Therefore there be among you many infirme, and weake, and many ſleepe: becauſe many cõmunicate vnworthily.

4. Conſider, though the eleauen Apoſtles, as *S. Iohn* affirmeth, were cleane and pure, yet our Sauiour

would wash their feete, to insinuate the great purity, that the Euchariſt is to be receyued with, that it may giue life to him, who communicateth.

The fruite of this meditation shall be, to craue of God an holy reuerentiall feare, proceeding of loue, and of the gifte of the holy ghoſt, that terrifieth vs, that we offend not the diuine goodnes, and inciteth vs to remoue, and take away whatſoeuer may be diſpleaſing and offenſiue to the eyes of this moſt holy gueſt.

An Aduertiſement.

WE ought not to meruayle, though this great Sacramẽt, ſo ſoueraigne in it ſelfe, doth worke ſo great hurt in ſome, as it cauſeth their death of ſoule. For we haue the ſame experimẽt in naturall things. The ſunne is healthfull to the ſound, and hurtfull to ſuch as haue the head-ach. Meate is good for the ſtomake, that is wel diſpoſed, which cauſeth ſicknes and death to the ſtomacke, that is ſurcharged with bad humors. So a medicine taken in tyme and ſeaſon, is healthfull, but taken out of tyme,

or without any preparatiue, it is hurtfull and pernicious. Finally a certaine Doctour ſayth: As a lyuing plant, and well roted, groweth & becometh fruitfull by benefit of the ſunne beames, & ſeaſonable showres of rayne: ſo a ſoule lyuing in charity, and rooted in Chriſt by this heauenly Sacrament, and grace, which it cauſeth, groweth and waxeth in perfection, and becometh very fruitfull. Contrarywiſe if the plante be deade, and hath a worme, or other default in the roote, it ſoone withereth when the ſunne shineth vpon it, fadeth with rayne falling

falling vpon it, and becometh matter for the dunghill or fire. In like manner if this Sacrament light vpon a ſoule, that hath any worme of ſyn, or defect in the intention, it rather dryeth it vp ſo, as it is not fit for any other thing, but for fire euerlaſting.

The Colloquy, in forme of a dialogue betwene Man, *and a* Soule.

Soule. SHALL I aduenture to come to this holy Arke, and receyue the Lord of glory? *Man.* Why ſhould you not dare to doe it? *Soule.* Be-

cauſe

cauſe I am miſerable, infirme, and carryed away with ill inclinations. *Man.* He is both the medicine, and the Phiſitian : And he ſayd : *They that are in health need not a Phyſitian, but they that are yll at eaſe. Soule.* But if he bringeth death, he is to hee feared, and a man muſt withdrawe himſelfe from him. *Man.* He is alſo the author of life, and therfore he is to be loued, and not fled from. Onely prepare thy ſelfe to receyue him worthily, and he wil worke thy good : and let him

him feare death, who commeth vnworthily vnto him. *Soule*. If Iohn Baptiſt, who was ſanctified in his mothers wombe, thought himſelfe vnworthy to vntye the latchet of Chriſts ſhoes, and Peter deeming himſelf vnworthy of Chriſts preſence ſayd: Goe out from me, Lord, becauſe I am a ſinneful mã: how ſhall I, a miſerable ſinner, dare without daunger of euerlaſting puniſhment, receyue my Creatour. *Man*. If he came down from heauen to call ſinners,

that

that he might impart them his grace, and ſanctify them, why doſt not thou follow his call? *Soule*. Who ſhall ſecure me from puniſhmẽt? *Man*. Humility and loue: that, will exalt and rayſe thee; and this will reward thee. *Soule*. Alas, if the Bethſamites were ſeuerely puniſhed of God for caſting their eyes vpon the Arke, how dare I receyue the Lord of the Arke? *Man*. The Bethſamites were worthily puniſhed, becauſe they beheld the Arke of curioſity, nor yealded due reuerence

vnto

vnto it: but if thou comeſt accompayned vnto it, with humility and loue, thou ſhalt not doe, as did the Bethſamites. *Soule.* If the Angells tremble at the preſence of this great Lord, how is it, that you require of me, that I, a vile and miſerable Creature, ſhould place him within my entralls? *Man.* And thou alſo, if thou duly conſider the maieſty of this ſoueraigne and noble King, hidden vnder the accidents of bread ſhalt haue iuſt cauſe to tremble: but thy feare muſt

ariſe of loue, that is, that thou maiſt be afraid to offēd thy moſt beloued Lord. And therefore preſſed with loue, and accompanyed with humility, proceede thou further, and thou ſhalt not onely not offend, but thy amiable Ieſus will alſo receiue thee fauourably. *Soule.* Alas, I acknowledge my ſelfe vnworthy. *Man.* The Centurion alſo held himſelfe vnworthy to receiue Chriſt into his houſe but it is our Lord, who maketh them worthy, who acknowledging their own indi-

indignity, do come humbly vnto him. *Soule.* Who knoweth, whether there be any bad disposition in me, which may vpon the receiuing of this diuine Sacrament occasiõ my death? *Man.* If thou hast a guilty conscięce of any such matter remoue it; if not, thou must endeuour to know it. *Soule.* O my good Iesus, cõfiding in thy goodnes, I come vnto thee, and I beseech thee to turne thine eyes away from my miseries: *For if thou shalt obserue iniquities, who shall be able to*

endure thee? And if it ſhall be thy will to regard them, regard them not, as a Iudg to puniſh them, but as a mercifull and piteous phiſitian to cure them, and take them away. Graunt, Lord that theſe my miſeries may redound to thy greater honour and glory, as did the infirmity of him, who was borne blind. For if thou ſhalt deliuer me from them, ſo much the more will thy mercy ſhine, & be cõmended in me, the more vnworthy, & miſerable that I was before.

MEDITAT. XIIII.

Vpon these words of the Hymne, Behold the bread of Angells, made the meate of trauaylers.

The points of Meditation.

1. CONsider how labours trauayles, and teares were mans ordinary foode and sustenaunce after the tyme, that through his own fault he was cast out of Paradise.

2. Consider the state man was in, when he was in that desert of mourning

and lamentation, for as much as he was forced to become a pilgrime ouer the face of the earth, abandoned and left destitute of the security of a conductour & guide, and of the prouision & help of necessary things, in so much as he might easily haue erred for want of him, and might as easily haue fainted for want of this.

2. Consider the sollicitude most ful of loue, that our most mercifull Lord had of him, when he pleased to be vnto man both his guide

guide, & his meate in tyme of his banishment.

4. Consider that the meate of the Angells is nothing, but God the king of glory, of whome the Angells are nourished, and feede, and whome they enioy by contemplation in heauen. And this meate it pleased our most louing redeemer to make the meate and foode of man; & therfore it is sayd: Behold the meate of Angells become the meate of trauailours.

The fruite of this Meditatiō, is to exercise the louing acts of a

gratefull mind towards our Sauiour, who hath ſo exceedingly fauoured vs, and to craue of him grace, that we may truly conceyue and vnderſtand, how deepely we bee bound vnto him therefore.

The Colloquy.

CAN it poſſibly be, that thou ſhouldſt loue man with ſo tender an affection as it ſhould be thy will to feede him with the meate of Angels? Is it poſſible, that thou wouldeſt. by the benefit of this Angelicall meate, make but one thing

of

of him, and thy ſelfe ? Reioyce you Children of Adā, for ſo much as this ſaying of the Prophet ſhall no more haue place in you: *My teares were vnto me my bread day and night, whiles it is euery day ſaid vnto me, Where is thy God ?* For your meate as noe more teares and weeping, but the meate of Angells : and your God is not angry with you any more, and is not far from you, but is in the likenes of breade, wherein he oftē preſenteth himſelfe vnto you. O moſt happy and bleſſed ſpirits,

aſſiſt

aſſiſte me, that I may acknowledge this my ſo worthy a Benefactour. O holy Angells, and Seraphims eſpecially, teach me how I ſhould loue my redeemer, who fauoureth me beyond my deſeruings, by giuing me to eate of the meate, that is your ſuſtenaunce! And for this thy Prophet out of an admiration gloried and ſaid, *Man hath eaten the bread of Angells.* And he ſpake of the manna that the Angells made. Loe how may I glory, and how iuſt a cauſe ſhould I haue of aſtoniſh-

aſtoniſhment, if I could truely ſay, the poore, the ſeruaunt, the contemptible eate their Lord. O wonderful thing! What compenſation can I poſſibly make my benigne Ieſus, ſith the more I doe for the loue of thee, the more thou fauoureſt me for myne own commodity and good. But o thou my hard and peruerſe Hart, whence is it, that where thou eateſt of the meate of heauen, thou remayneſt and continueſt yet terrene? How is it, that being intertayned with the foode

foode of Angels, thou art ſo ſenſuall, and ſo deuoid of a good ſpirit? How is it, that thou art not ſet on fire, and melteſt not at the preſence of Ieſus, who is both thy meate, and the flame of loue? Is it, becauſe thou conſiſteſt of earth? O my Ieſus, remember that here, thou dideſt once ſay: *I came to put fire into the earth, and what will I, but that it be enkindled?* Let it therfore be enkindled in me, that the earth of my freezing hart, ſet on fire, may breake forth into a flame, and mount vp into

into Heauen, and ſeeke thoſe things that be aboue, becauſe nothing may giue it contentment and quiet, but thoſe there. O my ſoule how can it be, that thou ſhouldeſt liue at the coming and preſence of ſo great a maieſty? how is it poſſible that at the preſence of the king of glory thou ſhouldſt not be brought to nothing? what was the cauſe, wherfor *Daniel* at ſight of the Angel, fell to the ground like the graſſe that withereth, in ſo much as by teſtimony of holy writ, there remay-

ned not any ſtrength in him, but he lay aſtoniſhed on the ground, deſtitute and depriued of ſpirit, and ability to ſpeake: and wilt not thou tremble, and be afrayd at the comming of thy Lord, the Creatour of Angells? Wilt not thou be moued? *The pillars of heauen,* ſayth Iob, *do tremble at the very leaſt becke of the ſame God,* & findeſt thou no motion in thy ſelfe? Thou art, my Lord, the cauſe alone hereof, becauſe the loue, that thou declareſt vnto her in this moſt B. Sacrament, is

ſo

so great, as it inuiteth her to loue thee againe, and to reioyce, rather then to feare thee, becauſe it is a property of charity, to expel & driue out feare.

MEDITAT. XV.

Of the frequentation of the holy Communion.

The Points of meditation.

1. CONSIDER, how that in the primitiue Church, which was gouerned by the Apoſtles, the Chriſtians communicated

often, and certaine it is, that of that frequent receyuing grew all the holynes, and feruour of ſpirit of Gods Church. For it is manifeſt that the more, that holy cuſtome languiſhed, the more remiſſenes followed in the feruour, deuotion, and holynes of the Chriſtian people.

2. Conſider, how in our age, wherein the frequent vſe of receyuing the ſame Sacrament is reuiued, and a greater deuotion is vſed towards it, there is to be ſeen in thoſe, who frequent

quent it, greater piety and perfection of life, and the Church increaſeth with many new holy Religions, and Sodalityes.

3. Conſider, how ſith this diuine Sacrament is the food of the ſoule, whereby it is ſtrengthned, and ſuſtayned in the ſpirituall life, it manifeſtly followes, that the more oftē the ſoule receyueth this meate, the ſtronger, and the more perfect becometh it in the ſpirituall life.

4. Conſider alſo, that whereas this Sacrament is

the fountaine of all perfe-ction and holynes, and communicateth its owne ſoueraigne effects to them that communicate worthily; certaine it is, that the more oftē one communicateth, the more participateth he of thoſe effects: & therfore al the holy Fathers exhort vs to the frequēt receiuing of the B. Sacrament.

The fruite of this meditation shall be, to make a firme purpoſe to attend not onely to a worthy preparation, but alſo to frequent receyuiug: for ſuch as the preparation shallbe, the like willbe

the effect of communion. In the preparation is moſt of all to be procured a ſolide loue, which maketh the receyuing of the Sacrament accepted to God.

The Colloquy.

WHAT is this grace, my ſweet Ieſu, that thou offereſt me, and beſtoweſt vpon me? For thou haſt not vouchſafed alone to open vnto me the precious golden myne, that is in the field of holy Church, that is, the hidden treaſure, for which a mã who findeth it ſelleth all that he hath to buy that field; but thou fur-

ther inuiteſt me oftē to the ſearching and digging out of that precious treaſure, for the enriching of my ſoule. And the thing, that cauſeth me to wonder moſt of all, is for that, to the obtayning of the field, and digging out of the treaſure, as oft as it ſhal pleaſe my ſelf, thou haſt giuen me further ſo great a commodity, as I neede not ſell or make away any thing, that is myne. Bleſſed be thou, my Sauiour, that thou haſt pleaſed for my greater good to hide thy glorious body

vnder

vnder the accidents of bread, that I might the oftner returne to eate of it, and might ſay *with Eſay: Thou truly art an hiddē God.* Lord, if for the getting of this diuine treaſure thou hadſt ordayned ſtrict faſtings, long pilgrimages, the ſhedding of bloud, and other ſeuere penances, we ſhould not without cauſe haue been moſt ready to haue tolerated all theſe labours, and afflictions, though the ſame had byn endured that we might but once haue taſted of thy bleſſed Body.

But

But O Charity, whereof there was neuer the like before heard, it rather pleased thee to prepare an easy and delectable way, to the end I might oftē returne to this myne of gold. O Adam, how much inferiour was that condition of thine to this of thy posterity, and that is effected by the graee and fauour of our most benigne & most munificent Iesus. Thou wert banished out of paradise, & to the end thou mighst not returne thyther any more to eate of the tree of life, & lyue

lyue for euer; our iuſt God appointed one of the Cherubyms, armed with a fiery ſword to keep it. But wee thy children, lyuing in the paradiſe of holy Church, are not only not repelled by the Angel with his fiery ſword, but be further inuited by the Lord of Angells, who is the flame of loue, to taſte oftē tymes of the fruite of the tree of life, yea, and to receyue him, who hath giuen all the vertue to the tree of life, which giueth both an happy and euerlaſting life. For ſo inuiting

uiting vs, he promiseth, when he sayth: *He that eateth my flesh, shall liue for euer*, O my soule, awake out of thy drowsy sleepe, and magnify thy God, who hath done great things vnto thee, because he is mighty. Dost thou not see that he is become thy treasure for the enriching of thee? Returne thou ofte to the digging out of this treasure: for seeing it is precious, thou shalt haue thy contentment in thy desire: and because it is infinite, it will neuer sayle, or be emptied.

MEDITAT. XVI.

Of frequent receyuing the B. Sacrament.

The points of Meditation.

1. CONSIDER, that the Deuill may not endure the vſe of this ſoueraigne Sacrament: for he knoweth right well, how great effects it worketh towards the attayning of beatitude, which he loſt through his own prid. And he hateth it, for that in it is repreſented the paſſion, by vertue whereof he is bo-

und and diſpoſſeſſed of the tyrany, which he did before that, exerciſe vpon all mankind.

2. Conſider, that for theſe cauſes the deuill vſeth ſondry wayes and ſhifts to keep, and with-draw men from often receyuing; and thereof we may make a cõiecture, how greatly the frequent vſe of this diuine Sacrament maketh to the good of our ſoules, ſith it is manifeſt, that Sathan, the Capitall enemy of all our good, hath ſuch an auerſion from it.

3. Con-

3. Conſider, that ſeeing our nature is of it ſelfe infirme, and propenſe to euill, and is therefore by the deuil oftẽ tymes incited to yll, the beſt remedy is to communicate oftẽ. For it is proper to this Sacrament to miniſter force, & ſtrength to the ſoule, for the ouercoming of all tentations, and by vniting it vnto Chriſt, the ſource and fontayne of all good, to direct it to all good workes, as is be ſeen in all thoſe, who come oftẽ, & worthily to the Bleſſed Sacrament.

The fruit of this Meditation shall be, to craue of God ſtrength againſt ſo crafty an enemy: and withall to exerciſe acts of humility which both layeth open the enemies fraudes, & alſo putteth him to shamefull flight.

The Colloquy.

SEE now, my good Ieſus, by how many wayes the infernall enemy laboureth to terrify me from cõming to thy diuine table. For one while he tempteth me in my fayth touching this moſt holy, and moſt hidden Sacrament; another while

while he trobleth me with ſcruples: ſometymes he ſeeketh to diuert me for ſome humane reſpects, and obloquies of men: and ſometymes he leaueth me in ſuſpece vpon hope of greater eyther commodity or deuotion at ſome other tyme. And if his tentation ſucceed not this way, he then procureth, if he can, that the fleſh complaine, that ſo oft frequenting of the Sacrament is both troubleſome and comberſome vnto it. O my ſoule, if thy beloued Ieſus ſhould not lye ſhado-

wed and hid in the holy hoſt, or if it profited not vs to come oftē to this Sacrament, doubtles the deuill would not become troubleſome vnto vs; and more then that, he would bee hartily glad, that we ſhould labour in vayne in frequēting it. But he is nothing ignorant, who it is that lyeth hid vnder the accidents of the bread; and he well knoweth, what fruit there commeth to vs thereby; and therefore out of his enuy and malice to vs, he laboureth to hinder vs from

from comming vnto this B. Sacrament. And wherfore doſt thou, o peruerſe & deceyuing fleſh, murmure and oppoſe thy ſelf againſt this frequentation of it? Can it be, that thou mayſt enioy thy hurtfull pleaſures, that thou contemneſt all moleſtations, and ſhun not any daunger? and that thou takeſt it yll, that thy ſoule ſhould make vſe of ſo eaſy, and ſoueraigne an antidote? Behold now, my Lord, what wars the enemyes of my ſaluation raiſe againſt me. To enter into

fight againſt them I craue nothing elſe of thee, but what holy Iob craued, and obtayned, when he ſaid: Set me by thee, and I care not who cometh to fight againſt me. Lord, ſtand by my ſide, and I ſhall be ſecure, and none ſhall hinder me from comming often to this thy Sacrament. Therefore I beſeech thee, my moſt benigne Ieſus, that as thou haſt of thy goodnes inſpired me to begin to taſt of this precious meate, thou giue me ſtill grace, to frequent it with a ioyfull perſe-

perſeuerance. Graunt, O my Lord, that I may neuer forget this moſt holy Sacrament; els I know that my hart will languiſh and faint, and I ſhall be forced with griefe and ſorrow to ſay with the Prophet: *my hart withereth & dryeth away, becauſe I haue forgotten to eate my bread.*

MEDITAT. XVII.

Which is the third, touching the frequenting of the B. Sacrament.

The points of Meditation.

1. CONSIDER, that our redeemer did not without cauſe inſtitute this Sacrament vnder the likenes of bread, namely, to inſinuate that we ought to vſe it oftē. For as the common bread oft eaten, conſerueth the life of the body: ſo this B. Sacrament preſerueth the life of the ſoule.

And

And of this bread many holy Doctors vnderſtand this of the Euangeliſt: *Our dayly bread giue vs this day.* For if it be taken ſeldome, how it is ſaid to be daily, or euery day?

2. Conſider, how by the benefit of frequent receyuing of the Sacrament, a man becometh truly deuout & ſpiritual. For in it, beſides that which the Sacrament worketh by it ſelf, there is a preparation alſo, which conſiſteth in the exerciſe of vertues, as of fayth, contrition, prayer, chaſti-

ty, and the like. And this exercise, being frequented, of it self, produceth many vertues, so as thereby the body becometh chast, and obedient to the soule, and the soule againe obedient to God. And this is to be deuout and spirituall, which we cannot be, if we come not oftē to this Sacrament.

3. Consider, that to receyue Christ in the Sacrament with due preparatiō, is nothing but to reuerēce, honour, and adore him, & therefore the more often a man

man receyueth him in this Sacrament, the oftener he adoreth and honoreth him. And he, that shall honour Christ on earth, shall againe be himselfe honored of Christ in heauen. And this is that, which the B. Virgin aymed at, who communicated oftẽ, as some holy Fathers affirme, and we will shew afterward.

The fruite of this Meditation shall be, to craue of our Lord, that as the stomacke neuer loatheth the earthly breade: so our mind may neuer auerse this bread of heauen.

The Colloquy.

WHat ſhould I doe, my my ſweet Ieſus? There be two moſt powerfull and ſtrong Captaines that aſſayle me, the one by the name of Feare, the other of Loue. Feare preſeteth to my mind the excellency of this moſt worthy Sacrament, and auerteth me from coming to it: and Loue, ſhewing vnto me the excellency of the vnion, which this wonderful Sacrament cauſeth with thee, doth by a certain earnſt deſire induce me, & put me

forwards

forwards to be ſo hardy as to come into thy ſight? What ſhall I doe, if Feare preuayle, and keepe me from coming to thy holy table? And ſith thou haſt ſayd, *Vnles you ſhall eate the flesh of the Sonne of man, you ſhall not haue life in you*, how is it poſſible for me to lyue without this life-giuing, & ſoueraigne meate? And if loue ouercome me, ſhall I be ſo hardy, as to receyue a Sacrament of ſo great maieſty without feare? And ſeeing I am not worthy to caſt mine eyes vpõ it, how

ſhould it bee worthy to re-
ceyue it ? What then, my
Sauiour, ſhal I doe? I know
right well, that the one
cannot be pleaſing vnto
thee without the other. For
ſith thou art our Father,
loue is due vnto thee : and
as thou art our Lord, wee
owe thee feare & reueren-
ce : and therefore I purpoſe
to endeuour to bring both
in company with me. Loue
wil make me to come to the
Sacrament often, and Feare
will cauſe me to come with
reuerẽce, wilingly & with
diligent preparation. And
ther-

therefore, my moſt merci-full redeemer, ſeeing thou pleaſeſt to inuite me ſo oftē vnto thy moſt holy banquet, graunt vnto me that theſe two Captaynes may neuer goe from my ſide, or leaue me. O my heauenly Father, becauſe thou haſt boūd me by ſo many benefits vnto thee and by ſo many chaines of loue, I beſech thee by that loue, wherwith thou tendredſt thine onely begotten, & beloued Sōne, that thou wilt not leaue me ſo bound, but rather drawe me to thy ſonne, ſith thou

haſt by thy Prophet *Oſee* promiſed him vnto me, when thou ſaydſt : *I will draw them in the bands of charity.* Remember alſo, my Sauiour, that thou didſt promiſe this drawing, whē thou didſt ſay : *I, if I ſhall haue ben exalted from the earth, will drawe all things vnto my ſelfe.* And now, Lord, thou art exalted, and therefore it remayneth alſo, that thou now drawe my hart vnto thee, which becauſe it findeth not place where it may reſt, doth as did the Doue, returne to the Arke

of

of ſaluation: But if thou, O Lord, giue me not thy holy hand, and drawe it not into the Arke vnto thee it ſhall remayne without, and will eaſily be drowned and choaked vp in the ſtincking and vnſauoury waters of this life.

MEDITAT. XVIII.

Which is the fourth touching the frequenting of the B. Sacrament.

The Points of meditation.

1. CONſider, ſith this Sacrament is numbred among the greateſt benefits that God hath beſtowed v-

pō vs in this life, we auoyd the note of ingratitude by nothing more, then by often receiuing it. For besids that the so doing, is most pleasing to the giuer of it, there is also thereby vnto vs, renewed the frequent memory of it, and that is it, that he also desired himselfe when he sayd: *Doe ye this in remembrance of me.*

2. Consider, that the intermission of frequent Cōmunion (if opportunity be not wanting) commonly proceedeth from the defect of loue. For it cannot be

be, that one ſhould loue Chriſt truly, and ſhould not come often to receiue him, for much as he deſineth to be receyued of vs often, and by propoſing the promiſe of life euerlaſting, he inuiteth thee to receyue him.

3. Conſider, that it is proper to the grace, that is wont to be conferred in this Sacrament, to vnite one with Chriſt; and therefore the oftner a man receyueth it, the more grace he gayneth, and the more inwardly is he conioyned

to his maker. And hence it is, that it cannot be gheſſed, whether there can in this mortall life any thing be deſired more excellent then it.

The fruit shall be to deſire, & craue of our Lord, an inward affection and deuotion to this Sacrament: for of a ſpirituall affection there ariſeth a perſeuerance to frequent it.

The Colloquy.

BE glad, my Soule, and reioyce, becauſe we haue a Lord moſt liberall in giuing, and moſt ſparing in exacting

exacting. Reioyce, I say, because the magnificence and mercy of our Sauiour haue manfully fought for vs. Magnificence hath caused that our Lord regarding the greatnes of his own heauenly treasures, & our want and necessityes, hath willingly holpen vs: and Mercy hath obtayned, that the same Lord, compassionating our infirmity and misery, hath exacted little at our hands. For who would euer haue thought, that the Lord of so great maiesty would after so great tra-

trauayles, paines and afflictions, tolerated for vs during the whole course of his life, be our meate, without the regard of any commodity to himselfe, but only out of his pure loue towards vs? Who could euer haue imagined, that he in compensation of so singular a benefit, did not exact precious stones, nor gold, nor any other thing, that might be gotten by sweating and trauayle, but whereas he gaue himselfe to be our meate, he only required of vs, that we

ſhould make our often refe-
ctiō of it? O immēſe libera-
lity, O infinite Charity! Go
too, my ſoule, be thou no
more afraid: for though the
debts do increaſe together
with the gifts, & the more
nob e the gift is, that is con-
ferred vpon vs, the more
grieuous is the ſyn of in-
gratitude; yet our moſt lo-
uing Ieſus hath by his grace
delyuered vs from this dañ-
ger, by exacting of vs but
a very little and eaſy thing.
And this is nothing, but
to confound me, Lord, and
to make me aſhamed. For

it is not only easy, delectable, and gustfull to receyue thee in this Sacrament, but it further returneth to my greater vtility, both to the receyuing of greater and more grace on earth, and an higher place of glory in heauen. And what is this other, then to multiply one benefit vpon an other? And what shall become of me, who for so great benefits repay nothing, but ingratitude? Who for so precious meate, wherewith thou so fauourably & munificently nourishest me,

do

do not render thee any thing, but vinegar & gall? Thou mayeſt to my ſhame and confuſion worthily obiect vnto me, what thou didſt in tymes paſt by the Prophet Eſay obiect to the people of *Iſrael*: *What is there, that I ought to do more to my vineyard, and haue not done it? I looked, that it should yield me grapes, and it hath yielded wyld grapes?* I confeſſe, my benigne Lord, that I do by myne ingratitude deſerue all the cuylls, thou didſt threaten to thy ingratefull vineyard Iſrael.

But remember, my good Ieſus, at how high a rate that thy vineyard ſtood thee, for as much as thou wert three and thirty yeares in planting it, and watereds̄t it with trauayles, ſweating, teares, and the ſhedding of thy bloud. And if thou now denyeſt thy rayne from heauen, and ouerthroweſt the hedge of it, the Beare will eſtſoones come running from the wood, and will ſpoyle & roote it all vp. But come thou Lord, rather into it, & by thy viſitation, husband

and

and manure it, becauſe thy right hand hath planted it.

MEDITAT. XIX.

Of certaine defects, that hinder the fruit of Communion.

The points of Meditation.

1. CONSIDER, that beſides mortall ſinne there be other impediments which though they take not away the fruite of the Sacrament, doe yet diminiſh it. And ſuch be, a little before receiuing, to treate of affaires, or to conuerſe ouer familiarly with others; which though it be not yl, doth yet hinder the colle-

ction of mind, that is required to this so great a Sacrament: and therefore such experience not that feeling and spirituall pleasure, that God is wout to giue in the tyme of Communion.

2. It is also an impediment to come to that table, without any reflectiõ before made vpon ones selfe, in not considering whither he goeth, what he intendeth, whome he is to receaue, what preparation he bringeth. And because in euery the least busines of our own, we consider and exa-

mine

mine euery circũſtãce ther-of, meet it is, that we haue an attentiue eye alſo to the circumſtances, that concerne this buſines of God, and our owne, and ſuch as importeth vs ſo much.

3. It hindreth alſo when a man preſently after Communion giueth himſelfe eyther to talking, or treating of affaires: for ſo the feruour of ſpirit, receyued before, paſſeth and vaniſheth away: and an iniury is after a ſort done vnto the Sacrament. For as it ſhould be a great inciuility in a man

to intertaine ſome greate Perſonage into his houſe, and after to leaue him, and to goe out of the doores: ſo were he much more to be condemned of inhumanity who preſently after communiõ treateth with others eyther for recreation, or concerning buſynes.

The fruite of this meditation shall be, to bee ſory for the ſaid defects, with a purpoſe of amendment.

The Colloquy.

SEeſt thou not, my ſoule, how little God exacteth of

of thee, that thou mayſt be made participant of ſo excellent & ſoueraigne fruite of the B. Sacrament? It importeth thee to come vnto it with deuotion, and attention of mind: for this is it, that he requireth of thee. Remember that God when he was to ſpeake with Moyſes on the moũt, commaunded, that none, neyther man, nor beaſt, ſhould come neere vnto the Mount, leaſt Moyſes might at the ſight of ſome creature be diſtracted. And more then that, to the end

he

he might be the more attẽtiue, and collected, all the Mount was couered ouer with a great and darke clowde. In like manner, my ſoule, let it be thy care that noe Creature may come in cõpany with thee to the holy Altar (where God expecteth thee) that may diſtracte thee in thy deuotion, and attention; becauſe, thou art not only then to treate with thy God, but alſo to receiue him. And perſwade thy thy ſelfe, that he will neuer truly deſire & loue thee

vnles

vnles thou put all creatures in obliuion, when thou art to come to this holy table, and remember God thy Creatour alone. Heare what the Kingly Prophet ſayth vnto thee: *Daughter, when thou shalt haue forgotten thy people, and the houſe of thy Father, then will the king deſire thy beauty.* And worthily, Lord. For ſith thou art the ſupreme goodnes, and infinitely amiable, it is nothing conuenient for thee to affect, and particularly to loue that ſoule, which ouermuch addicted

to

to creaturs, hath neither the freedomto come vnto thee, norſeketh thee in any harty & affectuous manner. But Lord, what ſhould I doe to obtaine this deuotion & attention? For my mind by the wound firſt receyued in the terreſtriall paradiſe, hath euer ſince continued ſo diſordred, and vnquiet, as it oftentymes contrary to my will breaketh forth, and wandreth vp and downe, and will not be contayned. What ſhall I do, when that infernall enemy, that he may drawe

holy

me from thee, and from thy holy table troubleth my head with ſo many terrene cogitations, as I am not of power to fixe my hart ſtedfaſtly vpon thee. Thou now ſeeſt, my moſt merciſull Lord, in what ſtate I ſtand, and am, namely by nature weake, and ſo miſerably inclined to terrene things as vnles thou giue me thy helping hand, I am to be without the ſtrengthning of this moſt ſacred meate: Helpe, I beſeech thee with thy grace this mine infirmity, & remoue

all obſtacles, and impediments, that I may, like a moſt hungry Falcon, come flying to thy moſt holy body, which it hath pleaſed thee to giue me for my meate, and refection.

MEDITAT. XX.

Of the moſt B. Sacrament, whē when it is giuen vnto the ſicke for their Viaticum.

The points of Meditation.

1. CONSIDER, how amongeſt the effects of this diuine Sacrament this is reckoned for one of the prin-

principall, that it maketh them ſtronge in bearing of tentations who receyue it worthily, and therefore in tymes paſt it was giuen vnto them, who were to go to their martyrdome, that they might be conſtãt, & couragious in the confeſſiõ of Chriſts name. And becauſe the Deuills are wont to moleſt vs with diuers tentations in our departure out of this life, therefore the holy Church ſtrengtheneth vs, at that tyme with this Sacrament, that we may not looſe our

right in the poſſeſſion of life euerlaſting.

2. Conſider alſo, that it profiteth towards the health of body, when it may be good for the ſoule. For if many at the only touch of Chriſts garment receiued their health, what cannot Chriſt himſelfe do, when he once entreth into the ſicke perſons ſoule?

3. Conſider finally, ſith Chriſt hath inſtituted this Sacrament for the ſpirituall help of our ſoules, we are to thinke, that the greater our neceſſityes be, as it hapneth

happeneth in ſore and daungerous ſickeneſſes, the more healthfull effects it worketh, becauſe it is proper to our Lord, in this Sacrament hidden, there to lend an helping hand more readily, where greater neceſſity occurreth.

The fruit of this meditation ſhall be to exerciſe acts of gratitude full of loue, by giuing harty thanks to our Lord for his ſollicitude & care, in remediyng of our ſpirituall neceſſityes by this Sacrament.

An Aduertiſement.

IT is in this place to be noted that this Sacrament ought to be takē for a Viaticum as oftē as we are in daunger of life. Neyther are we to expect, vntill the ſicke party shall be half deade, ſo as it cannot be in him to exerciſe acts of deuotion, or of Contrition. For this Sacrament worketh far more effectually by occaſion of our contrition and deuotion accompanying it.

Secondly, the priuiledge of this Sacrament is, that when it is taken for a Viaticum, it may be receyued at any houre, though

though a man be not fasting, according to the allowance of holy Church. De consol. dist. 2. *Can*. liquido: & *Can* Presbiter.

Thirdly, if the sicknes be of contynuance, the sicke person may after the receyuing of the Sacrament for his viaticū, of deuotion often communicate, but yet fasting.

The Colloquy.

AWAKE, my soule, & contemplate a new fauour, that thy benigne Iesus doth thee, and whereof there ariseth a new obligation on thy part towards

him. Seeſt thou not, that at what tyme thou art in that thy laſt cõflict to fight with the enemyes of thy ſaluation, he cõmeth voluntarily vnto thee, to ſtrengthen thee with this heauenly meate; when thou art not of force and ſtrength inough to come thy ſelfe to his holy Altar? O humility, moſt full of loue. Thou haſt, my ſoule, iuſt cauſe to reioyce, that the Lord of maieſty ſhould vouchſafe to come vnto thee to coroborate thee, & to be thy companion both

in

in this laſt encoũter, which thou ſhalt haue with the diuells, that they may lead thee away captiue; & alſo in thy departure out of this life to the other. Perſiſt thou in a good will: for though thou be weake and infirme, and thine enemyes potent and ſtrong, yet after thou ſhalt haue receyued ſtrength by this holy meate, thou maiſt ſay: *I am able to do all things in him, who ſtrengthneth me.* Caſt thine hope vpon Ieſus, and they ſhall not haue power to confound thee, and

and much leſſe to preuayle againſt thee. Thou haſt heard, that the body of a certaine dead man was reſtored to life by the only touching of *Eliſæus* his bones. And if the only bones of the deceaſed Prophet had ſo great vertue, as to reſuſcitate a dead man, neyther the theeues, moued at the miracle, durſt aduenture to do any hurt; what will not the lyuing and glorious body of Ieſus do by entring into thee? I make no doubt, but that he will worke greater effects

fects in thee, ſith he is God omnipotent, and Lord of the Vniuerſe; and the deuills will giue him place, & go their wayes confoũded. O holy Daniel, teach me, how I may make ſome compenſation to my moſt beloued Ieſus, who ſeeing me in my bed beſieged and beſet round by the infernal lyons, and vnprouided of what to eate, ſendeth me my refection, not by the Prophet *Abacuc*, nor by an Angell of heauen, but cometh himſelfe, and ſetteth my dinner before me, not by

by the hands of reapers of corne, nor of any man, but prouided by God himſelfe for his beloued children, *who ſhall of the ſpirit reape life euerlaſting. O Mary*, the mother of my Lord! O my Angell gardian! O the reſt of the Saints my Patrons, becauſe I neyther know, nor haue it in my power to requite the fauours of this my heauenly benefactour, beſtowed vpon me, yeald you him thankes, I beſeech you, in my name for them. And thou, my Soule, neuer giue ouer to ma-

magnify thy Lord, ſith he hath done great matters vnto thee, becauſe he is mighty. Thou knoweſt, that he loued thee not only in his owne paſſage out of this life, when being to dye and to goe to his Father, he inſtituted ſo great a Sacrament for thee, but alſo in particular in thy end, when he giueth himſelfe for refection, and a companion vnto thee, when thou departeſt out of this life. O loue without meaſure! Lord, ſeeing I cannot eyther wiſh or receyue any

thing more excellent in this world, it remayneth, that I make an exclamation, and craue of thee that which holy Simeon did: Now, Lord, let thy ſeruant depart in peace becauſe my eyes haue ſeen thy ſaluation. Ariſe my ſoule, turne thy ſelfe into thy reſt, becauſe our Lord hath dealt well with thee. Returne thou only to thy creatour: for in him thou ſhalt find ſuch peace, as thou maiſt ſay: This is my reſt for euer and euer. Amen.

A

DIALOGVE

touching the holy Communiõ, betwen a worldly Man, and a Spiritual.

MEDITAT. XXI.

Wherein it is disputed, whether it bee better to communicate often; or to abstaine from the Communion, be it, that the one, and the other, may be done without sinne: that of Loue, and Deuotion; *and this, of* Humility *and* Reuerence.

THE *Worldly man*. I know not in very deed

deed, what good there is of frequent Communion: for I see you notwithstanding it, to contynue obnoxious to the same vices, to be often angry, and moued to indignation, and alwayes to menace and threaten. *The spirituall man.* And I am inded most assured, that some haue by the benefit of frequent Communion, cleane taken away their owne vices, and corrected their bad manners, and inclinations; and if I should not my selfe frequēt the Sacrament, I had bin doubtles

doubtles much worſe then now I am; and peraduenture I ſhould now haue been plunged deepe in the fire of hell. *The worldly man.* How know you, that you ſhould haue been worſe? *The ſpir.* Becauſe I find in my ſelfe, that when the tyme of Communion cometh, I am more preſent to my ſelfe, and haue the more care euen to abſtaine from veniall ſyns. Contrarywiſe, when the tyme of Communion is further of, I am nothing ſo well collected in mind, I lan-

guiſh alſo in my deuotion, and I am prone to lightnes & diſſolution of manners. And if there ſhould not come any other vtility to my ſoule, then this, it alone ſhould be inough to induce me to the frequentation of this Sacrament. *The world.* And I am not a little afraied, leaſt, if I ſhould come ſo oftē to our Lords table, I might forgoe both loue and feare, for as much as that hapneth, and followeth (as it wont) of ouer much frequenting and familiarity. *The Spir.* And the

the cõtrary hapneth to me. For if by the ordinary frequentation of the Communion there ſhould be diſcouered any imperfection, it ſhould be a iuſt cauſe of diminiſhing & weakning the loue, or feare towards him as is wont to happẽ in humane things. But it is nothing ſoe. For ſith he is the endles gulf of al perfection, the more often conuerſation a man hath with him the more aboundanly doth he manifeſt his goodnes, & all his perfections; and he cauſeth that both loue, and

deuotion, & reuerence take an increaſe, and become more and more towards his diuine Maieſty. *The worldly man.* How ſoeuer it be, daily experience teacheth, that the frequentatiõ of a thing be it neuer ſo good, doth cauſe a loathing. *The ſpirituall.* True it is in temporall things, and in ſenſual pleaſures: but in thoſe of the ſpirit, as S. Gregory hath well obſerued, fulnes cauſeth an appetite. For then the goodnes of them is more vnderſtood, and the the more firme poſſeſſi-

on a

on a man hath of them, the more earneſtly he deſireth them. And therefore the wiſdome of God ſayth: They, that eate me, ſhall be ſtill hungry: and they, that drinke me, ſhall ſtill haue thirſt. *The world.* But the Apoſtle ſayth, that he, who communicateth vnworthily, becometh guilty of euerlaſting damnation. And if you communicate euery Sonday, a ſigne it is, that you thinke your ſelfe worthy; and is not this a manifeſt pride? And therfore you alſo communicate

vn-

worthily. *The Spirituall.* As though to cõmunicate ſeldome ſhould make a man worthy. It is not ſoe. But heare what I ſay: If you cal him worthy, who in perfection anſwereth the dignity and worthines of the Sacrament, certaine it is that no creature, though neuer ſo holy, neyther al creatures put together, can be worthy of this Sacrament. Neither that one be worthy needeth it, that he be come to a certaine eminent perfection, or be rare for his vertue, for as much as theſe

are

are purchaſed and obtained by the frequentation of the Sacrament. And therefore that a man may be worthy, it is inough, according to the Apoſtle, if he bring that preparation, wherewith God is contented, that is, that one haue examined his conſcience before, be ſory for the ſinnes, he hath committed, and confeſſe them to a Prieſt: and to come with this preparation to the holy Communion, is no pride at all. *The World.* If this be inough, wherefore haue ſome holy men,

for

for the reuerence they carryed to this Sacrament, refuſed prieſthood, as did S. *Francis*; & *Marcus* an anchoret did cut of his own fingar, that he might make himſelfe vnfitt for prieſthood. *The Spirit*. In the Saints there were diuers and different gifts of the holy ghoſt, of which alſo there followed diuers and different fruites, and the ſame all worthy of prayſe, but not of imitation. Thoſe holy men did well in refuſing the dignity of prieſthood out of humility, and

and others alſo, who were made prieſts eyther of deuotion, or of obedience, or for ſome other good end, and doe euery day ſay maſſe, did well alſo. And further thoſe holy men did indeed abſtaine from the dignity of prieſthood, but not from frequent communion wherof we here ſpeake. For that cuſtome is moſt ancient, wherwith Chriſts Church alſo firſt began, as *S. Luke* recordeth. *The world.* But in the primitiue church the feruour of the Chriſtiãs was great; & becauſe it is not

now in vs, it ſeemeth more ſecurity to abſtaine from frequent Communion: for if we ſhould not, it is to be feared, that we come not ſo well diſpoſed and prepared to communicate often, as we ought and ſhould. And the more ſecure way, is to be held rather then the leſſe ſafe. *The Spir.* Euen that very thing, becauſe we haue not ſo much feruour, ſhould induce vs to the frequenting of this Sacrament for as much as by benefit of it, we might become warme, and get our ſelues more

heate,

heate: for he more nedeth to come to the fire, who is cold then he, who is warme. And when a man hath bin at confeſſiō, & hath a good intention, noe daunger is there left, and therefore he may come ſecurely to the Sacrament. *The world.* I haue often heard, that the Sacramēts, that Chriſt hath inſtituted, be in manner of medicines, which we are not accuſtomed to take oftē. *The Spir.* If a man ſhould be ſpiritually ſicke but ſeldome, your argument and reaſon might haue place, but

ſeeing our nature is weake, and falleth ofte (for the iuſt one falleth ſeauen tymes a day) there needeth the help alſo of this holy medicine. And more then that, ſith this Sacrament hath effect to dryue away all future euills from the Soule, it is much better to preuent the infirmity, then to cure it, when it is once contracted. Finally, great difference there is between corporall medicines, and this ſpirituall. For thoſe onely expell ſickneſſe from the body, and doe oft tyme together

ther with he bad humors take away the good: but this bringeth grace, fortitude and other heauenly gifts to the ſoule, and therefore thoſe are to be vſed ſeldome and this oftē. Ad hereunto that corporal medicines are not without cauſe for the moſt part bitter, and loathſome, and therefore we vſe them as rarely as we can: but this is ſweet and delectable, and therefore God woúld haue vs take it oftē. *The World*. Can you deny, that to abſtaine from holy Communion for reuerence

of the Sacrament, is a good action, and agreable to vertue? *The Spirit.* I deny it not to be good. But this I affirme, that to frequent the Communion out of deuotion, and a desire of vniting ones selfe with Christ, is a better act, because this proceedeth of loue, & that of feare; and all know that Loue excelleth Feare. And therefore you should doe very well, if you would communicate euery eight day, as many good and holy persons doe. *The World.* I am vnworthy to come so often

often to the Sacrament. *The Spir.* Wherefore? *The World.* Becauſe there paſſeth not a day, but that I fall into many ſinnes. *The Spir.* If your ſinnes of eight dayes doe keep you from cõming to the Sacrament; much more wil the ſyns of one moneth or of an whole yeare doe it, and ſo you ſhall not communicate at all. *The world.* Yea by communicating ſeldome, I ſhould haue more tyme left me to examine & prepare my ſelfe. *The Spirit* You are deceyued, my brother. For ſith our nature is

prone to euill, the longer ſyns raigne in it the worſe it becometh : and therfore, my brother, if you would haue me aduiſe you for the beſt, returne into the right way quickely. For the longer a crooked tree is differred to be ſet ſtreight, the harder will it be to do it afterwards. *The Worl.* I do not well vnderſtande, how I am deceyued. For I ſe dayly with myne eyes, that they, who communicate ofte, do come to the Sacrament coldly, without deuotion, and as it were

were of cuſtome, and they who receiue ſeldome, do come to the Sacrament with much deuotion and reuerence, and therefore better it is to communicate ſeldom, then oftẽ. *The Spir.* Firſt, that is falſe, that you affirme: yea many of them, who communicate but once a yeare, by precept of the Church, come to the Sacrament very coldly, without any ſenſe and feeling of loue, and in a manner conſtrained. And more then that, they who come to the Sacrament without deuo-

deuotion, do ill: neyther do I ſpeake of you, but of thoſe, who come vnto it well prepared. *The world.* If it be better to cõmunicate often, as you ſay, how is it that it is not commended by ſome learned men, who do nothing approue ſuch frequent receyuing of the Sacrament? *The Spirit.* I haue neuer ſeen, or heard this action, ſo holy, ſo healthfull, and ſo pleaſing to God, reprehended by any learned man: and that it is condemned of ſome carnal, and moſt bad men, is nothing

thing to be meruayled, becauſe they thinke, that they receyue the Sacrament vnworthily. For as they lyue badly themſelues, they thinke them alſo, who communicate ofte, to lyue as ill as themſelues. *The Worl.* You ſay well. And I truly acknowledge, that it is more ſecure to ſtrengthen the ſoule with this celeſtiall breade, yet I do it not my ſelfe, leaſt I ſhould giue an occaſion to the world of cenſuring me, becauſe it is wont to mocke them, who communicate

often,

often. *The Spir.* If you mean to haue a regard of the world in this buſynes, you ſhall looſe not only your ſoule, but your wits alſo. Do you not know, that it is incident to the world to auerſe all ſpirituall things, to fauour the abandoned-ouer to wickednes, to carpe and find fault with the good? *The World.* As long as we are in this world, we muſt conforme & accommodate our ſelues vnto it. *The Spirit.* But that is manifeſt folly. If the world be one of the three of your capi-

capitall enemies, how ſhall you accommodate your ſelfe vnto it, *and do the will of it*, without your certaine ruine ? Do you know, what it is to abſtaine from frequenting the holy Cõmuniõ for the obloquies of the world ? It is nothing els, then to be aſhamed, and to hold it a diſgrace & imputation vnto you, if you be a good and a vertuous Chriſtian : and therefore Chriſt will not, without cauſe, be aſhamed to receyue you into heauen.

The World. If I ſhould com-

 municate

municate oftē, I ſhould be exēplar to others in good, I ſhould keepe my ſelfe at home, and cut of all recreations, which were to depriue my ſelfe of all liberty, and I ſhould conſume and pine away, and become old before my tyme. *The Spirit*. Though you communicate but once euery yeare, you are bound to giue good example vnto others: neyther are you ignorant how ſore a ſyn it is to giue ſcandall vnto others. And further, the frequent receyuing of the Sacra-

Sacrament taketh not away ſports & recreations, yea it alloweth and commendeth them, ſo the ſame be lawfull, and honeſt. And wheras you ſay, that by frequent communion you are depriued of your liberty, it is not true. For if you thinke, that when you communicate not, it is lawfull for you to do any thing, you are deceyned: for whether you communicate often, or ſeldom, you are bound to abſtaine from ſyn; and he, that for his recreation and pleaſure,

offendeth his creatour, looſeth his ſoule, and his true liberty: yea and true ioy that ariſeth of a good conſcience: and this the fooliſh world vnderſtandeth not. *The World*. To the receyuing of this Sacrament there is required, that a man be of a quiet mind, which by occaſiõ of many aduerſityes, and the moleſtations of this world is often impoſſible, and therfore it is nothing conueniet to communicate often. *The Spirit*. But the afflictions and troubles of this miſera-

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ble Exile, ſhould rather moue you to come often to the Sacrament, for as much as among the effects therof this is nũbred for one, that it miniſtreth ſtrength and courage in aduerſityes, as the Prophet inſinuateth, when he ſaid: *Thou haſt prepared in my ſight a table againſt them, who afflict me*. And therfore in the Primitiue Church the holy Euchariſt was giuen to ſuch, as were to dy for the profeſſion of their fayth, to the end they might perſiſt conſtant amiddſt their torments. *The*

world. If I could find my ſelfe to be called of God to communicate often, I would willingly yeald to doe it. *The Spir.* Tell me, I pray you, when you ſay your Beads, viſit the churches, and doe other workes of piety, do you feele your ſelfe to be called of God to doe them? *The World.* No. *The Spir.* Wherefore do you them? *The World.* Becauſe they ſeeme to me good, and be recõmended by the preachers. *The Spir.* But the holy Communion is without compariſon better then all theſe,

theſe, more ſoueraigne, and cõmended of all holy men, & ſuch effect it hath to the purchaſing of eternall glory, as holy church hath iuſt cauſe to call it the pledge of future glory, *The World*. Notwithſtanding all this I dare not come often to this holy table: for there be ſo many yll habits in me, as I oftẽ tymes fall into a thouſand imperfections. *The Spir*. I haue anſwered you this reaſon before, you eyther deſire to be freed frõ thoſe bad habits, or not. If you deſire it, this moſt ho-

ly Sacrament, receyued with due preparation, will afford you force for the ouercoming of al bad habits: as certaine it is, that many haue done, who by the frequent vſe of this heauenly meate, of carnal and ſenſuall perſons haue become moſt ſpirituall. *The World.* I yeald to your reaſon, and I would willingly communicate, but I feele no deuotion in my ſelfe. *The Spir.* Peraduenture you thinke, that you ſhould of deuotion weepe, and ſigh deeply: but that is not neceſſary,

neyther doth the deuotion that is required to communicate rightly, consist in it. The teares of the hart, that is, a sorrow for the passed sins and a purpose of taking heed of falling againe, doe serue the turne. Moreouer, he is sayd to be truely deuout, who in all things cõformeth himselfe to the diuine will: and therefore I would not haue you for this cause abstaine from the holy Communion, because you cannot weep, or sigh. For these, as I sayd, be not necessary: and god graunteth

teth them, vnto whome he pleaſeth. *The World.* To cõ-feſſe the truth, you haue fully perſuaded me, that it is better to cõmunicate oft, then to forbeare: but to ſay what I thinke, I am loath & aſhamed to come ſo oftẽ to confeſſion, and to doe other preparations for the worthy receyuing of the moſt B. Sacrament: and more then this, much buſynes I haue, that hinders ſuch good workes. *The World.* This is a tentation of the deuill, who to ſpoyle you of the fruite of this di-

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uine Sacramẽt, ſo worketh that Confeſſion may ſeeme ſore and burdenous vnto you, and all other preparations beſides to the holy Communion. And further, affaires doe not hinder our good workes, but when we will our ſelues: for if we would reſolue not to neglect the frequentatiõ of the holy Euchariſt, we ſhal find tyme inough for the diſpatching of our buſynes without intermitting the receyuing of the Sacramẽt. But if any difficulty ſhould happen, prudence would

easily

easily determine, that a busynes of greater moment is to take place before another, that importeth lesse. And now I leaue to your consideration, how greatly it auayleth vs to receyue our Sauiour into our soule. Finally you must remember, that the kingdome of heauen (as our Sauiour himselfe said) doth suffer violence, and therefore for the obtayning of it, there needeth paines and labour.

The Wordly Man. So is it. I confesse my self ouercome, and now I resolue

to

to come oftē to this holy table : only I desire to know of you, how often I should come vnto it. *The Spirit*. Take counsayle in this matter of your spirituall Father, and folow his direction therein. For so the vertue of obedyence shall accōpany you to this holy table : and this is a thing, that highly pleaseth God. *The World*. But tell me, I pray you, your owne opinion about the matter. *The Spirit*. My opinion concurreth with that, which is extant in the booke *de Ec-*

cleſiaſt. dogmatib. the Auctour whereof is *Alcuinus*, an ancyent Writer, and not *S. Auguſtine*, as it is cõmonly held. For where he had in the 53. Chapter ſaid, *that he neyther commendeth nor diſcommendeth thoſe, that communicate euery day*, he conſequẽtly addeth theſe words: *yet I counſayle, and exhort to communicate euery Sonday, if the mind be free from any affection of ſynning.* Therefore it ſeemeth to me inough, if you communicate euery eight day. And in the principall feaſts, that happen within

within the weeke, if you haue a deſire to communicate, you may aske leaue of your ghoſtly Father. And if he deny you, it is not good you ſhould be importune with him, that he may yeald vnto you, by occaſion of your importunity: for it is better to obey readily, and to hold your ſelfe contented with his refuſal. And in other feaſts of leſſe ſolemnity, you may communicate ſpiritually, and therof will redound much good to your ſoule, if you practiſe it.

MEDITAT. XXII.

Of Spirituall receyuing of the B. Sacrament: with diuers notable examples thereof.

BECAVSE ſpirituall Communiõ greatly maketh to the good of the ſoule, I will briefely heere ſay ſomething of it, that deuout perſons, when they ſhal once vnderſtand what it is, and how it is done, may by it receyue both comfort of ſpirit, and ſome ſpirituall profit beſids. And therefore I will ſay foure things.

2. The

1. The *first*, In what ſpirituall receyuing conſiſteth.

2. The *ſecond*, What profit it bringeth to ſoule.

3. The *third*, What preparation it requireth, and the manner of exerciſing thereof.

4. The *fourth*, and laſt, how pleaſing it is to God.

1. And firſt it is to be known, that as well Spirituall, as Sacramentall Communion, is founded in faith. For by that, which a man beleeueth, that our Lord, the authour of all

good, is in the Sacrament, he is alſo moued to receyue him, for as much as none other there was, that induced him to hide himſelfe vnder the likenes of bread, but for the feeding of our ſoules. And therefore whē the holy hoſt is by vs really receyued, it is ſaid to be Sacramentall Communiō: & when it is onely receyued with an affection, and deſire of the mind, it is called ſpiritual receyuing. Therefore to communicate ſpiritually, is no other thing, then to deſire to receyue the

the holy communion with an inward affectiō of hart, and by it to vnite and incorporate himſelfe with Chriſt our Lord. So is this ſaying of *S. Ambroſe* vnderſtood. Not eating, he eateth. For though he eateth not Sacramentally, yet he eateth ſpiritually.

2. *Secondly.* The fruite that ſpirituall receyuing bringeth to the ſoule, is the grace of the Sacrament, & ſome other effects beſides. For as he, who moued of the holy ghoſt, belieueth, is ſory for his ſyns, and by lo-

uing God hath a desire to be baptized, receyueth the grace of baptisme (which desire of baptisme is of deuines called *Baptismus Flaminis:*) So happeneth it in the Sacrament of the holy Communion. True indeed it is, that he who cõmunicateth spiritually is not, as the holy Councel of Trent noteth, made participant of all the effects of the Sacrament, as is he, who being well disposed, communicateth sacramentally also, as I sayd in the Aduertisement of the fourth meditation.

ditation before, S. Thomas reckoneth three effects of ſpiritual Communion. *The Firſt*, is the remiſſion of the ſinnes. *The Second* is deliuery from death euerlaſting. *The third*, is the true participatiō of the body of our Lord in life euerlaſting.

Thirdly, the preparation, and manner of communicating ſpiritually conſiſteth in fiue ponts. *The firſt* is that he, who is to heare maſſe, make a purpoſe to communicate in it ſpiritually, by making petitiō to God, that he may be made partaker of

of the fruits of the Sacrament. *The Second*, he muſt briefely examine his conſcience, in being ſory for his defects, and crauing pardon of God, with a purpoſe of amendment, and of going to confeſſion at tyme conuenient: and he may doe ſome little voluntary pennance alſo for them. *The third*: When the prieſt cometh to the Offertory, he ſhall offer himſelfe alſo to God, beſeeching him a ſecond tyme, that he may haue his part in the effects of the B. Sacrament, & for

that

that cauſe he ſhall inuocate the B. Virgin, or his Patron &c. that they would vouchſafe to be interceſſors for him. *The fourth:* When the prieſt is to cõmunicate, he muſt collect himſelfe, as though he were to communicate Sacramentally, and ſo with a certaine vehement affection, receyue the ſacred hoſt into his ſoul. *The fifth:* this done, he muſt yeald thankes to God. Where it is to be noted, that what is ſayd heere of maſſe, is not therefore ſayd, as though it were neceſſary to heare

heare maſſe, or to be preſent at it, that a man may communicate ſpiritually, ſith it may be done in ones chamber, out of tyme of maſſe, and that ofte tymes a day. But yet mention is made of Maſſe, becauſe that ſpirituall Communion is done with more facility in tyme of maſſe, and with greater deuotion.

Fourthly. How pleaſing vnto God ſpirituall Communion, or the deſire of receyuing the holy Euchariſt is, may eaſily be vnderſtood by the enſuyng miracles.

S. Am-

S. *Ambroſe* approaching to death, was afflicted, for that he hauing a great deſire to communicate, he could not expreſſe his deſire in words, becauſe he was ſpeechles. But that very night God cried aloud thrice vnto *Honoratus* Biſh. *Vercells*, that he ſhould goe his way to giue the holy Euchariſt to his Seruant *Ambroſe*, who ſeeing the body of our Sauiour, reioyced in ſpirit, and receyued it with deuotion.

God euery eyght day ſent an Angel vnto S. *Onuphrius*,

who liued in the wildernes and was moſt deſirous of the Communion, of the moſt B. Sacrament, which he receyued with much deuotion, at the Angells hands.

Secundus, who was a ſouldier, and was both conuerted and baptized by the holy martyrs *Fauſtinus* and *Iouita*, had a longing deſire to communicate. The Saints made petition vnto God for him, and behold there came a moſt beautyfull Doue, bringing a conſecrated Hoſt in her mouth

mouth, which *Fauſtinus*, being a Prieſt, tooke and therewith communicated *Secundus*,

Iacobus de Voraigne in a ſermon of the *Bleſsed Sacrament* recordeth, that a certaine woman, when ſhe had deſired the holy Communion at the hands of the Pariſh Prieſt, and was by him denied, became thereupon very ſaid, and penſiue, and therefore withdrew her ſelfe into a corner of the Church, where ſhe gaue full ſcope to teares. And after this

there

ther entred into the church a certaine Venerable Prelate, accompayned with many Clarks, and demaũded of the woman the cauſe of her weeping: which beeing vnderſtood, he brought her to the Altar, where he gaue her the B. Sacrament, and ſaid: *Let my body giue thee true ſaluation*. Which manner of ſpeach gaue her to vnderſtand, that he was Chriſt himſelf. The Paſtour returning afterward into the Church, and obſeruing, that there were but two hoſts in the Pixe, wherein

wherein the Sacrament was reſerued, where as he had left three, became therat aſtoniſhed: and the God woman went her way much conforted.

We read alſo in the life of *B. Iuſtinian* the firſt Patriarke of *Venice*, that the virgins of a certaine Monaſtery, when they had not meanes to communicate in the feaſt of *Corpus Chriſti*, ſent to the Patriarke to beſeech him, that he would pleaſe to recommend them in his maſſe to our Lord, which he did: and about

midle of masse he became abstracted, yet so as he was present to the eyes of them that were present at masse, and gaue the communion really to one of the Virgins, who being retyred to her cell, had a very earnest desire in her prayer to be made participant of it: whereof the rest had no part at all, because they were distracted about other busynes.

MEDITAT. XXIII.

Of the chiefeſt Figures (or Types) of the moſt B. Sacrament, out of Holy Scripture.

1. THE firſt Figure of this venerable Sacrament is that of *Geneſis c. 14.* when *Abraham* obtayned a ſingular victory againſt thoſe Kings. For when he returned with victory, *Melchiſedech* King of *Salem*, becauſe he was a Prieſt of Almighty God, offred bread and wine, and

blessed Abraham . And that *Melchisedech* was a figure of Christ, *S. Paul* proueth, *Hebr. c. 7.* And that he offred bread and wine, was a figure of the body, & bloud of Christ, which he (beeing a king, and a priest according to the order of *Melchisedech*, *psal. 109.*) offered to God the highest, & after left vs his body vnder the likenes of bread, and his bloud vnder the likenes of wine, as the holy Fathers do vniformely teach. And of this Figure we learne, that, if our desire be

to receyue Chriſt in this moſt holy Sacrament with fruite, and to obtaine his benediction, we muſt of neceſſity firſt of all make wars vpon the vnbridled motions of our mind, and driue out & ouercome our ſyns by the help of *Contrition* and *Confeßion*, as did that valiant *Abraham* ouercome thoſe Kings his enemyes.

2. A ſecond Figure of this Sacrament is, the *Bread of Propoſition*, which was kept on the table of *Propoſition*, in the ſight of God.

(*Exod. 25. & Leuit. 24.*) And none could eate of this bread, but the cleane and ſanctified, and therefore it was called holy, and ſanctifyed bread (1. *Reg.* 21. *& Math.* 12.) whereby is meant, that for the eating of holy meat vnder the law of grace, prefigured by it, we need to be chaſt, and to haue a cleane conſcience.

3. The third figure of this Sacrament was the Hearth-baked bread, that the Angel brought *Elias*, by vertue whereof he was ſtrength-

ſtrengthned (as the Scripture ſayth 3. *Reg.* 19.) and walked fourty dayes, and fourty nightes vnto the mount of God *Oreb*, where he after ſaw our Lord. This figure inſinuateth the vertue and efficacy, that the holy Communion bringeth vnto vs, for the ending of our moſt troublſome peregrination of this life, till we come to the mount of heauen, where we ſhal contemplate God to our incredible pleaſure. And as common Bread conſerueth our temporall life

life, giueth increaſe and ſtrength, and though it be often eaten, yet it cauſeth no loathing, yea and that it is bad ſigne, when one taſteth not his bread; and more then that, without bread a feaſt is not complete, though it want not any delicacy of meate otherwiſe: Euen ſo this celeſtiall meate vnder the kind of bread, conſerueth the ſpirituall life by conferring of grace, which is the ſoules life: it increaſeth and ſtrenghtneth it againſt the temptation of deuills;

yea

yea this holy meate neuer cauſeth auerſiō or loathing vnto ſpirituall perſons. But if it pleaſeth not the infirme, and weake, it proceedeth of this, becauſe a ſenſual man mindeth not the things, that be of God. And therfore let a Chriſtiā man haue all the goods of this mortall life, if he wāt that, which is contayned in the holy hoſt, he hath nothing, and more then that he may be truly ſaid to be miſerable. Finally, before bread come to perfection, it ſuffereth much. For

the grayne of corne, which is the matter of it, is first caſt into the ground, and ſowne, and couered with earth: then it groweth and commeth to maturity: after that, it is reaped, throſhed, cifted and fanned, ground in the mill, made dow, and finally put into the ouen and baked; in ſo much as it hath very good reſemblance with this Sacrament, wherein is repreſented the paſſion of our Sauiour, who hath ſuffred ſo vnworthy things for vs.

4. The fourth figure was the

the *Paſchall Lambe*, the ceremony whereof was this. *The lambe was to be without ſpot, and of one yeare old, it was eaten roaſted, and haſtily with wilde lettice, and vnleauened bread.* And thoſe, that did eate of it, *were girded, and had ſtaffe in hand, and ſhoes on their feete.* By which Ceremony God ſignified to the Iewes, that they were ſtraungers. S. *Chryſoſtome* applyeth it to vs in this manner. *If the Iewes*, ſayth he, *who were but to trauayle into Paleſtine, did eate of the Lambe by ſo painefull and la-*

bourious you a ceremony, with how great vigilancy & circumſpectiõ beſeemeth it vs in this Sacramẽt, to eat of the truly immaculate lambe, who haue to make a iourney to heauen: and ſo much the more, ſayth the ſame Saint, *the ſoarer is the punishment that is inflicted vpon them, who communicate vnworthily.*

5. The fifth figure was the *manna*, which was miraculouſly giuẽ to the people of *Iſrael* in the deſert, after they had paſſed the red Sea, when they were vpon their way to the land

of

of promiſe. *S. Auguſtine* writeth, that the holy Euchariſt is alſo giuen vs in the deſert of this life, in which being once waſhed with the water of holy Baptiſme, we make our iourney towards heauen, the land of Promiſe, and our heauenly coũtry. And the Apoſtle affirmeth, *that the manna was a figure of the B. Sacrament, and the red Sea of Baptiſme.* The *Manna* had theſe properties. Firſt, though ſom gathered much of it, and others little, yet the ſame was the meaſure

of all. Euen ſo in this Sacrament, there is not leſſe vertue in euery particle of a conſecrated hoſt, then in the whole hoſt. And it is ſayd in *S. Thomas* his hymne. *There is as much vnder a fragment, as is hidden vnder the whole.* Secondly, the *Mãna* might be gathered euery day, ſauing the Sabaoth: ſo this Sacrament may be receyued at any tyme, vntil the eternall reſt, meant by the Sabaoth, when we ſhal in happy quiet enioy the viſion of God. Thirdly, the *Manna* yealded all kind of

guſt

guſt that they who eate it, had a deſir to haue. *Thou didſt nourish thy people* (ſaith the Wiſeman) *with the foode of Angells, and gaueſt them bread ready made from heauen without labour, hauing in it ſelfe all delectation, and the ſweetnes of euery taſt.* Fourthly, many of the Iewes were grieuouſely puniſhed, for contemning the *Manna*, and ſaying: *Our ſoule loatheth with this moſt light meate.* Soe in times paſt many, whether they were Heretiques, or bad Chriſtians, contemned the holy Euchariſt. For the

Apoſtle remembreth, that eue̅ in his tyme many were dead, for their contemning this moſt diuine Sacrament, and communicating vnworthily.

6. The ſixt figure was the *Arke*, whereof *S. Thomas* ſpeaking, ſayth: *As the Arke was made of the wood of Sethim, that is, of shining and pure Cedar*: ſo doth the body of our Lord and Sauiour co̅ſiſt of moſt pure members. Moreouer, the Arke was guilded both within & without, which guilding did inſinuate the wiſ-

wiſdome and charity of Chriſt. In the Arke were three things. Firſt, there was a veſſell of gold contayning *Manna*, which ſignified Chriſt contayning in himſelfe all fulnes of diuinity, and holynes. The ſecond was *Aarons* Rod, which inſinuated Chriſts Prieſtly power. The third were the two tables, which demonſtrated that Chriſt ſhould be a Law-maker. And as the Arke was in the tabernacle, couered with a veyle: ſo in this Sacrament Chriſt is contayned, ſhadowed

ſhaddowed with the accidents of bread and wyne, as vnder a veyle. And holy Scripture doth eſpecially remember two things touching the Arke, which do ſhewe themſelues wonderfully in this Sacrament. The one is, that God, by benefit of the Arke conferred an infinite number of benefits vpon the children of *Iſrael*, not only in particular in thoſe houſes, in which it was worthily receyued, as was the houſe of *Obededom*, which God ſingularly bleſſed by the pre-

preſence of the Arke; but alſo in common in all the people, who paſſed ouer Iordan dry-footed, becauſe the arke going before, deuided Iordan, and made a way to paſſe; and the waters that came running downe, ſtood ſtill at the preſence of the Arke, and were gathered together on both ſides, like high hills: Euen ſo this diuine Sacrament doth not only bring benediction to them, who receyue it worthily into the houſe of their ſoule, but alſo to Prouinces, and whole

whole kingdomes, the syns whereof our Lord doth not generally reuenge for the respect and regard, and in fauour of this Sacrament. The other is, that God hath grieuously punished thē, who haue eyther handled the Arke vnworthily, or haue not vsed due veneration towards it, as we read in holy Writ. For when the people of Israel had in one battayle against the Philistines lost foure thousand of their men, they caused the Arke of our Lord to be brought into the

Campe

Campe hoping to obtayne victory by the preſẽce of it: but the contrary hapned, for as much as the Arke came into their enemies hands, and 30000. more of theirs were ſlayne in fight for their wicked life, and the little deuotion, that was in them towards God. The Philiſtins alſo, becauſe they had dealt vnworthily with the Arke (for they had ſet it in their execrable temple by their Idoll Dagon) were ſeuerely chaſtized therefore, and the A-

Zotians aboue the reſt, as the Scripture ſayth: *And the hand of God was heauy vpon the Azotians, and he plagued them*. And of the *Bthſamites*, becauſe they had not done due reuerence vnto it, and had curiouſly beheld it, the ſame ſcripture ſayth, *And he ſtroke of the people ſeauenty men, and fifty thouſand of the common people*. The ſame hapneth vnto them, who receyue this Sacrament vnworthily that is, in mortall ſinne, meant by the idol Dagon, becauſe they cannot conſiſt

and

and ſtand in one place to-gether.

7. A ſeauenth figure of it was *Elizæus* his Sallet. For when he had commaunded certaine herbs to be ſodden for the children of the Prophets, & they had taſted them, they found them to be ſo bitter, as they cryed aloud vnto *Elizeus*: *Death is in the pot, man of God.* And therefore the holy Prophet did put flowre into the pot, that tooke away all the bitternes of it: Eue̅ ſo Chriſt of meale made bread, and the Sacrament taketh away al

the diſguſt and bitternes of our afflictions, and cauſeth thē to worke vnto vs life, and not death.

MEDITAT. XXIIII.

Of the Reuerence, & Deuotion, that holy men and Saints of God haue had to this Holy Sacrament.

AND to begin with the Queene of all Saints, *S. Bonauenture* ſaith, that the B. Virgin was moſt deuoted to this Sacrament: and

and when S. Iohn, to whome her ſon Ieſus from his Croſſe recommended her, ſayd Maſſe, ſhe receyued the body of our Lord & Sauiour at his hands, not in remiſſion of her ſinnes, becauſe ſhe had neuer committed any, but for the rendring of thankeſgiuing, for the innumerable benefits ſhe had receyued of him, and alſo for the procuring, and obtayning ſtore of graces, and celeſtiall giftes, for the new Chriſtians.

S. Luke alſo inſinuateth

plainely inough, what reuerence and deuotion thoſe Chriſtians of the primityue Church caried towards the moſt B. Sacrament, becauſe they ofté receyued it with much deuotion. And of this the Sanctity, and Feruour of the auncyent Chriſtians had the beginning, in ſo much as they did not only patiently, but alſo willingly ſuffer contumelyes, loſſe and ſpoyle of their goods, yea and death it ſelf for Chriſt.

It is written of *Conſtantine* the great, an Emperour of

of no leſſe piety, then he was of power, that he had ſo great a truſt, conioyned with a ſingular deuotion, in the vertue of this moſt diuine Sacrament, as he neuer permitted his ſouldiers to make any encoũter with his enemyes, vntill they had with moſt great deuotion adored the holy Euchariſt, that was conſecrated in Maſſe vpon an Altar, that was caried vp and downe, for the good ſucceſſe of the Army.

S. *Auguſtine* ſayth, that our Sauiour differed the in-

ſtitution of this moſt diuine Sacrament till the end of his life, to the end his diſciples might the more apprehend, and the better remẽber the dignity and excellency of it, and ſo the more feruently loue him, & ſerue him with the greater deuotion.

S. Hierome, a little before his death, when he was to receyue the B. Sacrament, layd himſelfe downe vpon the ground, vpon a ſackecloath, where he communicated kneeling, with great ſenſe and feeling of deuo-

deuotion, and many teares. *Euſebius* in his life.

S. Chryſoſtome recordeth, that in his time a certayne venerable and pious old mā ſaw an exceeding great multitude of Angells, in great brightnes, about the moſt Bleſſed Sacrament, who inclined themſelues, and adored it, as do ſouldiers their Emperour, when he is preſent; or paſſeth by them. And elſewhere he ſpeaketh vnto vs in theſe words: *Conſider, O Man, how highly God hath honoured thee, and what a table thou enioyeſt*

ioyeſt when thou communicateſt: for as much as at the very ſight of it the Angells trēble; and for the light that ſhineth from it, they dare not freely behold it. And then he addeth: *Let vs be ſory for this alone, to be depriued of this diuine and celeſtial table.* Agayne, he calleth this Sacrament, *A miracle of the myſteries of the Chriſtian law, in which our Sauiour hath left vs his body, in manifeſtation of the deſire, that he hath to vnite vs moſt inwardly to himſelf, which is a property of them, who loue hartily.* And in another place he ſayth, *that we, when we re-*

receyue the holy Eucharist, become terrible to the deuills, and that we ought to go from this table like Lyons, breathing out fire.

S. Cyrill of *Alexandria*, exhorting to the reuerence and vse of this Sacrament, sayth, that by the benefit of it, not onely death is put to flight, but also sicknes is diuerted, the cruell and inordinate law of the members restrayned, piety and deuotion coroborated, and the perturbations of the mind moderated. And that Christ also receyued by

vs, doth as a good paſtour, who giueth his life for vs, delyuer vs from the daungers of this calamitous & miſerable life.

S. Thomas of Aquine, when he had giuen this moſt diuine Sacrament the appellation of a banquet, both precious, wonderfull ſoueraigne, and ful of all ſweetnes, to prouoke vs to the loue of it, addeth, that no Sacrament is ſo ſoueraigne for the ſoule, as it. *No Sacrament*, ſayth he, *is more healthfull then this, by the which ſinnes are purged, ver-*

tues

tues are increaſed and the mind is enriched, with the prouiſion & ſtore of all ſpirituall graces and gifts: the ſweenes wherof it is not poſsible for any to expreſſe, by which the ſweetnes of ſpirit is taſted in it own fountaine. He addeth alſo, that wheras Chriſt knew, that his diſciples would be afflicted for his departure, he left them this Sacrament, as a ſingular comfort vnto them and to the whole militant church. And he addeth in like mãner, that it profiteth not the liuing alone, but the dead alſo.

S. Ignatius the Martyr writeth, that by the holy Communion the force and power of Sathan is abated, who addreſſeth all his endeauours, as ſo many arrowes to no other marke then to draw vs into ſinne.

Many write of the fruits of this Sacrament, as *Ricar. in 4. Sent. diſt. 11. and S. Thomas Opuſc. 58. à cap. 21. ad 25.* And all theſe fruits are reduced to twelue. *The firſt*, Is to gaue life. *The ſecõd* to releaſe. *The third*, To excite and ſet on fire. *The fourth*, To giue patience in

in aduerſity. *The fifth*, to nouriſh. *The ſixt*, To reſtore. *The ſeauenth*, To heale. *The eight*, To vnite. *The minth*, To communicate. *The tenth*, To conſerue. *The eleauenth*, To corroborate and ſtrengthen. *The Twelfe* to bring to heauen.

S. Bernard maketh it a proper effect of the holy Euchariſt, to make a man meeke for the receyuing of correction, patient in labours, feruent in loue, prompt to obey, and deuote to the yealding of thankes. S. *Vincent* addeth

another fruite, namely that this diuine Sacrament is a moſt ſoueraigne remedy for the preuenting of the paynes of Purgatory, for as much as being frequented, it abateth and diuiniſheth the paines of the paſſed ſyns.

B. Iuſtinian noteth, that as corporall meate nouriſheth a man, and cauſeth him to waxe and growe, though we obſerue it not; ſo by this diuine Sacrament is the ſoule ſtrengthned with the increaſe of grace, though we perceyue it not.

As touching Reuerenticall Feare, that we ought to haue vnto ſo great, & ſo dreadfull a Sacrament, I haue noted ſome fewe things. And firſt, S. *Matthew* and S. *Luke* write, that the traytour Iudas, when he had ſould his Lord and maiſter, and thought how he might delyuer him into the hands of the Iewes, had communicated with ſo peruerſe and wicked intention, and had after vnderſtood that Chriſt was ſentenced to dye, hanged himſelfe, and burſt in the mid-

deſt, and all his bowells guſhed out, that had been ſo cruel to Ieſus, his ſo benigne maiſter, and benefactour. The Apoſtle alſo recounteth, that many of the *Corinthians* were partly ſicke and weake, and partly dead, not onely of the ſpirituall death, but that of body alſo, becauſe they had vnworthily receyued the body of our Lord.

S. *Iohn Chryſoſtome* ſayth: If you be angry againſt *Iudas*, becauſe he betrayed Chriſt, and againſt the Iewes for crucifying him, what

what ſhall be done to you, if after ſo many benefits by the ſame Lord, affoarded you, as that for your ſake he became man, and vouchſafed to ſuffer, you receaue him into your ſoule ſtayned and defiled with ſyns? And elswhere he affirmeth, that God will ſeuerely puniſh, not only them, who communicate vnworthily, but them alſo, who adminiſter the holy Euchariſt vnto them, who are known to be wicked, and vnworthy. He addeth further: As corporal meate,

if it light vpon a ſtomacke full of bad humors, cauſeth hurt, and death vnto him that eateth it: ſo the holy Sacrament, which is ſpiritual meate, if it happen to a ſoule, obnoxious to grieuous ſinnes, cauſeth damnation to him, that communicateth.

S. *Auguſtine* alſo ſaith the ſame in the ſame place, that they ſinne noe leſſe, who receyue Chriſt in an hart ſoyled with ſinnes, then did they, who deliuered him vnto the Iewes to be crucified.

S. *Hie-*

S. *Hierome* in a certaine Epiſtle of his, ſayth: *Tel me, o thou wicked man, who receyueſt the holy Euchariſt, how durſt thou with thy lips kiſſe the ſonne of God, wherwith thou haſt kiſſed an harlot? Wherefore doſt thou with Iudas betray the ſonne of man with a kiſſe?*

S. Bernard in his treatiſe *Of the inſtitution* of a pious life to his ſiſter, and in his Sermon of holy Communion ſayth, *That the body of our Lord is life to them, in whome Chriſt liueth, and death to them, who through their owne fault be the members of the de-*

uill

ſull, by receyuing the Sacramẽt to their own damnation. And elswhere he ſaith, that they who receyue vnworthily, doe take poyſon with the traytour *Iudas*. And another Doctour, ſayth, *That communicate in mortall ſinne, is nothing els, then out of a ſenſuall pleaſure to kiſſe Chriſt, whome he hath ſold before.*

S. Thomas declaring the great ingratitude of them, who communicate in mortall ſinne, ſayth thus: For what ingratitude can there be greater, then if one had a Lord and maiſter, who had beſtowed

beſtowed vpon him all the goods he had, and had further by his own death delyuered him from the gallowes; yet he ſhould betray him to his enemy, and bring him into a moſt fowle ſtable, and there tread him vnder his feete, and kill him a ſecond tyme, if it were poſſible for him to do it. And this doth he, who receyueth the holy Sacrament vnworthily.

And now if you aske of me, who bee thoſe, that communicate vnworthily? I anſwere, they be thoſe,

who

who being in mortal ſyn, do communicate without confeſſion, or ſorrow for their committed ſyns, or without firme purpoſe to abſtaine from morall ſyns for the tyme to come, or in excommunication, or of a peruerſe intention. The reaſon is, for that an iniury is done to ſo great a Sacrament, which becauſe it cõtayneth in it ſelfe Chriſt, the fountaine of purity and holynes, is to be receyued with ſingular purity and holynes. And our Sauiour inſinuated it, when he wa-

ſhed

shed his Apostles feet, before he gaue them the Cõmunion.

S. Cyprian mentioneth foure miracles, that had hapned in his tyme in punishing them, who had vnworthily receyued or handled this diuine and venerable Sacrament.

S. Chrysostome therefore sayth: It is not a testimony of boldnes to come oftẽ to our Lords table, but to come vnworthily, though a man come but once vnto it in the whole tyme of his life. And in another place,

The tyme of Communiõ, ſayth he, is not a feaſt or celebrity but a pure conſcience, & a life purged from ſin.

S. Hilary, as is mentioned (*de Conſecr. diſt. 2. Can. Timendum eſt*) ſayth: *Leaſt a man, long abſtracted from the body of Chriſt remaine eſtranged from ſaluation: therefore let not him, who is ſubiect to ſinne forbeare to communicate.*

S. Ambroſe, exhorting vs to the frequentation of this Sacrament, hath theſe words: So liue, as you may deſerue to receyue euery day: for he, that deſerueth not

not to receyue euery day, deſerueth not to receyue after a yeare. *S. Auguſtine* affirmeth the ſame *in Epiſt. 118. ad Ianuar. & Serm. 28, de verb. Domini.*

MEDITAT. XXV.

Of certaine miracles of the B. Sacrament: collected out of approued Authors.

S. *Gregory* Pope, beeing to communicate the people, when he came to a certain Matrone, ſaying, as we do now, *Corpus Domini noſtri Ieſu Chriſti* &c.

and ſhe laught, drew his hād backe againe from her mouth, and layd the particle of our Lords body vpon the Altar. And when maſſe was ended, he asked of the woman before the people, wherfore, when ſhe was to receyue our Lords body, ſhe preſumed to laugh? Becauſe, ſayd ſhe, you ſaid that the bread which I knew I had made with myne owne hands, was the body of our Lord. Thereupon S. *Gregory* together withal the people, fell vpon their knees to

their prayers, and forthwith he found the particle, that he had layd vpon the Altar, become fleſh, to the aſtoniſhement of all there preſent: and the Matrone beliued, and the reſt were the more confirmed in their belief. And when they had fallen to their prayers againe, the peece of fleſh became bread againe, as it had been before, which the woman receyued with great deuotion. *Ioan. Diaconus in vita S. Gregor. l. 2. c. 41.*

S. Gregory Nazianzen in

the oration, that he made of the death of his ſiſter *Gorgonia*, writeth, that ſhe being ſicke of an incurable diſeaſe, when ſhe had no more hope left her of humane remedyes, got her ſelfe one night into the church, where proſtrating her ſelfe in prayer before the moſt B. Sacrament, ſhe gaue not ouer, vntill ſhe roſe vp whole, ſound, and ſtrong, to the aſtoniſhmẽt of the whole family.

An Engliſh yong man, named *Imma*, taken in the warrs, was held in yrons by

by him, who tooke him priſoner, vntill his ranſome were payed. But behold euery day at a certain houre all his yrons fel from him, ſo as he was, for the tyme, at his liberty. And it was after vnderſtood, that his brother, who was a Prieſt, ſayd maſſe euery day for his ſoule, as though he had bin dead, in ſo much as about the tyme of the eleuation of the Hoſt *Imma* his yrons fell from his legs. *Beda l. 4. Hiſt. Angl. c. 22.*

A certayne Noble man of *Germany*, named *Oſwald*,

when he was to communicate at Easter, not contented with a little host, which is wont to bee giuen to them that communicate, would haue a greater host giuen him, whereunto the Parish Priest yealded, because he stood in feare of him. And when the tyme of communion came, and he was to receyue the host, the ground began sodainely to gape, and he laying his hand vpon the Altar that was of stone, to hold himselfe vp, the stone it selfe became softe like

waxe

waxe, and therein bee at this day. to bee ſeene the very ſigns and prints of his fingars. Thereupon the miſerable man, obſeruing that Gods vengeance was preſent, beſought him to forgiue him his ſo great arrogancy: and becauſe he could not ſwallow down the hoſt, the prieſt reſerued it; and the ſame is ſeen yet ſomewhat ſtayned with bloud, and may be obſerued where his ſpittle touched it. The Altar alſo is to be ſeene with the impreſſion and prints of his fingars.

gars. This miracle hapned in a village called *Seefelt*, three leagues from *Inſpruch* in *Germany*: yet both the hoſt, and the Altar-ſtone were ſome yeares ſynce transferred to *Inſpruch* for feare of the Heretiques, who as enemyes of this Sacrament, are wont to ſuppreſſe the miracles of it. *Tilman. Bredenbachius l. 1. ſacer. Collat. c. 35.*

When *S. Chryſoſtome* had once by his preaching conuerted a certaine principall heretique, he laboured alſo to gaine his wife; but be-

cauſe ſhe perſiſted obſtinate and ſtiffe in her herefy, her husband told her, that he would leaue and depart frō her, if ſhe would not becom a Catholique. The woman heerupon for feare of diuorce, made a ſhewe of conuerſion, and came to the Communion, as other Catholiques do. But becauſe ſhe was afraid to receyue the Sacrament, ſhe cauſed a peece of bread, like vnto that, which was giuen in Communion, to bee brought her ſecretly by a truſty woman-ſeruant of hers;

hers. Wherefore when the tyme of Communiõ came, ſhe ſecretly receyued the bread of her ſeruant, and making a ſhew that is was conſecrated, ſhe did put it in her mouth, which was miraculouſely conuerted into a ſtone. The woman aſtoniſhed at the ſtrangnes of the matter, came to *S. Chryſoſtome* the Biſhop, and ſhewed him the ſtone, in which the ſigns of her teeth were ſtill ſeen. The matter of the ſtone was not common, but ſtraung, and the colour of it moſt faire.

And

And the woman, falling down at the Bishops feet craued pardon with teares, and sory for her obstinacy and dissimulation, was truely conuerted, & reconciled to the Church, & lyued alwais after Catholikely with her husband. This is recorded by *Niceph. l. 13. c. 7. and Sozom. l. 8. cap. 3.*

Rodolph, Count of *Habspurge* went once forth to to hunt, at what tyme he by chaunce met a priest in a great rayne, and demanded of him, whither he was going in so vnseasonable

and foule wether. I go, quoth he, with the B. Sacrament, to a poore ſicke man. *Rodolph* hearing him ſay ſo, alighted inſtantly from his horſe, fell vpon his kneees, and adored the Bleſſed Sacrament. That done he gaue his own horſe to the prieſt to mount vpon and his mans horſe to the Clarke, and he himſelfe followed the holy Sacrament to the ſicke man houſe on foote. The good prieſt wõdring at the Couts piety & courteous manner of proceeding, beſought God to reward

reward him for that his fact: and which is wonderfull, within a while after of a Count he became Emperour, whoſe ſucceſſors be the Archdukes of Auſtria, Princes and Kings of very many countrys. And it may be truly ſayd, that all the honour, aduancement, & greatnes of the Houſe of Auſtria had it beginning of frō piety, and deuotion towards this moſt venerable Sacrament. *Theat. vitæ humanæ, Volum 27. l. 3. tit. Sacr.* *Paſchaſius. lib. de Corp. Dom. c. 14.* writeth, that

Chriſt appeared to a certaine very religious prieſt, who had much, and long made his prayers to God, that he might for his comfort ſee our Lord in the holy Hoſt, in the likenes of a moſt beautifull child, and that he at ſight of him was exceedingly recreated. The ſame *Paſchaſius* addeth that God is wont to worke ſuch kind of miracles eyther for the corroborating of ſome ſimple perſons in their fayth, as happened in that miracle of S. Gregory remembred before, or for the conſo-

conſolation of them, of whome he is moſt affectuouſely loued, as happened to this piouſe and deuout Prieſt.

S. Ambroſe writeth in the funeral oratiō of his brother *Satyrus* that whē *Satyrus* had ſuffred wracke at ſea, & the ſhip was daſht al to peeces, & he was held for a mā caſt away and dead, yet in fine he got ſafe out of the waues, becauſe he had before his going to ſea armed himſelfe with receyuing of the moſt B. Sacrament.

A certayne Iew, very

ſirous to vnderſtand the miſteries of the Chriſtians, came into the church, and heard with attention the Maſſe that S. *Baſil* ſayd, & at the eleuation of the hoſt he ſaw in it the child Ieſus both moſt fayre, and amiable: at ſight whereof he was wonderfully comforted. And when the people after communicated, he did the ſame with them, and reſeruing a little particle of the holy Euchariſt, he caryed it home with him, & ſhewed it his wife, relating vnto her, what he had

ſeene

ſeene, and commending the Chriſtian myſteries, to the end he might induce her to the loue of the Chriſtian fayth. The day folowing he came to S. *Baſill*, declared vnto him the whole proceſſe of the matter, and craued of him to be baptized. *Amphil. in vita S. Baſilij.* and *Cyrus Prodrom. in ſuis Epigram.*

In the tyme of S. *Bernard* a certayne poore man, but a good Chriſtian withall, wonderfully tormented, & conſumed by the witchcraft and hard handling of his

adulterous wife, was brought to *S. Bernard*, who vnderſtanding the mans torment and miſery pitying his caſe, and moued by his brethren, cauſed him to be cõducted to the church, where whẽ he had put the pix wherin the B. Sacramẽt was kept, vpon his head, he was preſently delyuered from his witchcraft & wẽt home ſound and whole. *Guiliel. in vitâ S. Bernard. lib. 1. c. 10.*

It is written in *Prato ſpirituali c. 30.* that in *Dada* a citty of *Cyprus* there was an Here-

Heretique, named *Iſidore*, who in no caſe permitted his wife, otherwiſe a Catholike, to go to the holy Communion, and for that cauſe he had apointed ſome to obſerue and watch her. And when he had one day vnderſtood, that ſhe was gone to a neighbours houſe to receyue the Communion, and he had found that ſhe had communicated, in a rage and fury he fell vpon her, took her by the throte, and preſſed it in ſuch ſort, as ſhe caſt it vp againe. And not contented

tented ſo, he troad the holy Sacrament vnder his feete: but becauſe there ſodainely brake a great flame out of the Hoſt, he was ſome thing aſtoniſhed, & afrighted at the matter. Two dayes after this, there appeared a blacke and terrible mā vnto him, ſaying: *Iſidore*, We two are adiudged to endure the ſame torments. And who art thou, ſaid *Iſidore*? I am, he, ſaid the other, who gaue the buffect to Chriſt in the preſence of Annas. And *Iſidore* terrified with this ſight, began

gan after that to do hard pennance.

We read in the life of *S. Clare*, that at what tyme *Frederick* the Emperour afflicted the Church, and the Saracens beſiged *Aßiſium*, and were already got vpon the monaſtery walls to deflowre the Virgins, ſhe, though ſicke, with a great fayth & confidence tooke the pixe, wherein the B. Sacrament was kept, and turning it towards the walls, where the enemyes were mounting vp, prayed after this māner: O Lord,

defend

defend theſe thy ſeruants, who haue left the world for thy ſake, and are here ſhut vp for loue of thee. Defend them, O Lord, for it is not in my power to do it. She had no ſooner vttered theſe words, then that ſhe heard the voyce of one, ſaying: I will defend you. And forthwith the Saracens ran away with ſo great feare, as many caſt themſelues down from the top of the walls to the ground, and others ſtroken with a blindnes, knew not whither to go, or what way

way to take. *Sur. tom. 4. & Vigil. de fruct ſanct. diſc. 27.*

S. *Malachy* Biſhop of *Ireland* trauayled much and long by priuate conference about the conuerting of a certaine Clergy man, who denyed, that Chriſt was cõtayned in the holy hoſt, but all in vayne. And after he had had two diſputations with him, and had conuinced him in thẽ both, yet he perſiſted obſtinate in his errour, and therefore the Biſhop was forced to denounce and declare him for an heretique. And the

Clarke thereupon tranſported with anger, affirmed that he would neuer depart from his opinion which he held for the Goſpell. And the Biſhop ſomewhat moued at thoſe this words, ſaid vnto him with a loud voyce: Becauſe you will not confeſſe the truth, our Lord will force you to do it of neceſſity. And thereto the heretique anſwered, Amen. A ſtraung thing: The ſame day the Clarke fell ſicke to death, acknowledged his errour, cauſed the Biſhop to come

vnto

vnto him, confeſſed that Chriſt our Lord, God and man, was in the Hoſt, receyued abſolution, was reconciled to the Church, and deploring his paſſed errour, and giuing God thanks for the benefit, died. *In* S. *Malachies* life, written by S. *Bernard*.

Caſarius recordeth in his hiſtory *lib.9.c.12*. that in his tyme certaine *Albigenſian* heretiques did by the art of the deuill worke certaine ſtupendious & ſtraung things, and among other, walked vpon the waters, and did

not ſincke, and by this fraude drew many ſimple perſons to their hereſy. And when a certaine zealous Prieſt obſerued it, he tooke the pixe, wherein the B. Sacrament was, and ſaid with a lowd voyce. I coniure thee, thou Deuil, in the vertue of him, whome I cary in my hand, no more to vſe theſe iuglings to the ruyne of the people. And the prieſt ſeeing for all this the heretiques to contynue their walking vpon the waters did caſt the pixe together with the Sacrament

in

in it into the ryuer, and forthwith (a thing ſtrang) the water opening and deuiding it ſelfe, ſwallowed vp all thoſe impoſtors, and deceyuing heretiques. And by this miracle the people were wonderfully confirmed in their fayth. But the good Prieſt all the night folowing lamẽted for what he had done, in caſting the Sacrament into the water: but God ſent him comfort. For cõming the next day to the Church in the morning, he found the Pixe and all vpon the Altare, brought

& placed there by Angells, which he both beheld, and humbly adored with great ioy, carried it in ſolemne proceſſion, in which he ſhed abondãce of teares for ioy, and that done did put again into the Tabernacle.

In *Viterbo* a towne of *Italy*, when a certaine prieſt whiles he was ſaying of Maſſe, made a doubt, whether Chriſt were in the Hoſt, that he had conſecrated, when he came to breake the hoſt, as the manner is, there yſſued ſo much bloud, as it ſtayned all the

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Corporal therewith. And by occaſion of this miracle *Pope Vrban* the 4. inſtituted the feaſt of the moſt B. Sacrament, which is kept the Thurſday next enſuing after the octaue of Pẽtecoſt. And after this there was a faire Church buylt in the ſame Towne, wherein the ſame corporall is kept, and there yet to be ſeen.

Nauclerus writeth in his Chronology, that in the year 1280. at *Maſtricht* in the *Low Countryes* to the nũber of two hũdred perſons partly men & partly women

dancing vpõ the bridg vnder which the riuer *Mosa* runneth, & sporting themselues, because they did not any reuerence to the B. Sacrament that passed by, and gaue not ouer their dauncing, were al vpon the sodaine eyther oppressed & killed by the falling of the bridge, or drowned in the ryuer, excepting one, who might witnesse the miracle.

Optatus Bishop of *Mileuite* in his 2. booke against *Parmenian*, recordeth a wonderfull thing of *Vrbane* of *Formy*, and *Felix* of

of *Idicre*, two Donatiſt heretiques, that they to auert & terrify the people frō the veneration of the moſt B. Sacrament, cauſed the holy Euchariſt to be giuen to their Doggs, which becomming enraged and madd, by the iuſt iudgment of God, flewe vpon their maiſters, as malefactors, guilty of the body of our Lord, & with their teeth, as reuengers of ſo great impiety, rent them as enemies and ſtraungers ynto them.

There was at *Milane* a certaine woman many yeares,

yeares, obſeſſed by the deuil who had already depriued her both of her ſight and hearing, and did put her tongne out of her mouth like an Elephants ſnowt, or truncke. This woman was brought to *S. Bernard* into the Church, who in preſençe of a very great multitude of people, did lay the Patene with the B. Sacrament in it vpon the womans head, and ſaid: In the vertue of this Lord, thy Iudge, and who died for vs, I commaund thee, malignant ſpirit, that thou depart

depart from this his handmaid, and presume not to touch her any more from this tyme forwards. The deuill made no delay, but went presently forth, and the woman was delyuered. In S. *Bernards life lib. 2. c. 3.*

Palladius recounteth in the life of S. *Macharius*, that where a certaine woman had for some weekes of a certain neglect forborne to come to the communion, as she was formerly wont to frequent, she was by a certaine yl disposed person

solici-

ſollicited to ſyn, and becauſe ſhe refuſed to cõſent, he out of an indignation vſed the help of a magitian and ſocerer to confound & ſhame her: who by his inchauntment wrought, that the womã caried the ſhape and forme of a Mare, and did not eate any bread of three dayes. Her huſband and friends brought her to S. *Macharius*, who making his prayers to God, by ſprinckling her with holy water, reſtored her to her former ſhape of a woman, and aduiſed her to frequent

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the holy Sacramẽt againe, adding, that God had permitted that affliction to befall her, becauſe ſhe had abſtayned fyue weekes from the holy Communion.

In the yeare 1556. at *Sachazete* in *Polonia* a certaine Chriſtian woman-ſeruant maned *Dorothy Lazezka*, when ſhe receyued, tooke the hoſt againe out of her mouth, and did put it in her hand-keerchiefe, and when ſhe came home, gaue it to her maiſter, who was a Iewe, and had promiſed

to reward her with a gowne, and ſome money beſides for it. This Iew forthwith ſent for other three Iewes, *Michael*, *Iſaac*, and *Ioſeph*, who meeting together in their Synagoge in deſpight of Chriſt, with their daggers and knyues made many holes in the holy hoſt: and forthwith (a thing moſt miraculous) there iſſued ſo much bloud out of it, as taken vp with ſpoones it filled a great veſſell. This villany and ſacriledge came within a while after to light, the Ie-

wes were apprehended, & by commaundement of Sigiſmund the King were burned. There were in this age many in thoſe countryes, who required, that the communion might be giuen them vnder both kinds. But when the fame of this miracle became to bee knowne abroad they ceaſed to make any further petition in that behalf. For when they ſawe, that in the holy hoſt was contayned the bloud alſo, they thought it was fully ſufficient for a lay perſon to

cõmunicate with the hoſt alone. *Surius in Appendice Nancleri*, not far from the end.

The like miracle hapned at *Bruxells* in the Low-Countryes in the yeare 1369. where the Hoſt is yet to bee ſeen in *S. Gudulas* Church with the marks of the ſtabs, which *Abraham* a Iew gaue it vpon a Good Friday, and the bloud is therein to bee ſeen alſo. *Guiccíardine* remẽbreth this miracle in his deſcription of the Lower Germany. The ſame hath hapned in many

many other cityes of Europe, as is mentioned in *Theatro hum. vitæ tom. 17. pag. 3225. colum. 1.*

S. Bede in his collection towards the end relateth of a certaine yong Iewe, who, when he had among others receyued the Communion at the hand of Boniface Pope, cryed out: Boniface, come quickly, and baptize me, becauſe the bread that I haue taken, burneth and cõſumeth me: vpon notice of this matter the Iewes began to make a ſtirre, in ſo much as the

Father did put his ſonne into a fire, and when his mother eryed out thereat, and implored the help of the B. Virgin, ſhe was in like manner caſt into the fire by the incenſed Iewes. And Boniface, not hauing yet put of his ſacerdotall ornaments, hearing the ſtirre and noiſe, that was made, came to the place, entred into the fire, & tooke out both the ſonne & the mother ſafe, and vntoucht.

S. Antony of *Padua*, whiles he lyued at *Teloſa*, diſputed

ted with a certaine hereti-que about the B. Sacramẽt, and though the holy Man conuinced him by reaſons, yet he fled to this ſay-ing: Let vs haue no more words, but let vs come to the matter. The holy man anſwered, that reſolution liketh me. I haue a mule, ſaid the Heretique, which ſhal not eate any meate for three dayes, and then I wil bring her before the people, and you ſhall ſhew her your Sacrament, and I will offer her oates: and if ſhe ſhall refuſe the oates

& go to adore your Sacrament, I will belieue, and adore it alſo. In the name of God, ſayth *S. Antony*; let it be ſo. In the meane tyme there went a report of the matter ouer all the Citty, and in many other places of France beſides. And when the third day came, both came into an open place, where an infinite nũber of people were preſent. S. *Antony* had cauſed an altare to be ſet vp, wheron he ſaid maſſe, and many great Perſonages ſtood by it with lighted ta-

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pers in their hands, expecting the end of the busynes. In fine *S. Antony* before communion tooke the hoſt into his hands, and the Heretique tooke his oates out of a ſacke, and the Mule let looſe, began to runne haſtily to the prouender, but when *S. Antony* holding the conſecrated hoſt in his hand, & turning towards the mule, had with a firme fayth ſaid: In the vertue of this our LORD, who lyeth hid vnder this hoſt, I commaund thee to let the prouender alone, &

forth

forthwith to come hither, and acknowlege and adore thy maker. And behold the beast neglecting the prouender came to the Saint, held down his head, and with bowed knees adored our Lord, beeing in the holy Hoſt. Hereupon the Heretique was conuerted, & the Catholiques exulted for ioy, & bleſſed our Lord. *S. Anton. in Summa hiſt. p. 3. tit. 24. Surius tomo 3.*

Saint *Auguſtine lib. 22. de ciuit. dei. c. 8.* writeth, that where in his tyme the houſe of *Heſperius*, of the order

order of tribunes was haũted and moleſted with bad ſpirits to the hurt of his cattell, and of his ſeruaunts, all that trouble and vexation was taken away and ceaſed after that a prieſt had ſaid maſſe in the houſe. And this miracle *S. Auguſtine* vnderſtood from the mouth of *Heſperius* himſelfe.

S. *Caſarius* recordeth in his hiſtory, that a certaine magitian & heretique, ſentenced to dye, when he was going to his executiõ, laughed, and when he was come to the fire, wherein he

he was to be burnt, by his art magicke inuocated the deuills help, and ſodainely quenched it, and laughed more effuſedly, then he had done before. The Biſhop aduertiſed of the matter, came in preſence with the moſt B. Sacrament, and cauſed the fire to be kindled againe, and when the heretique implored aſſiſtance of the deuill, as he had done before, he anſwered: I am not now able to helpe thee, becauſe he is preſent, who is of more power, thē I am.

At London in *England* a certaine Taylour, who was an Heretique, was complained on to the Arch Biſhop of *Canterbury* (who at that tyme was *Thomas Arundell*) for not doing any reuerence to the B. Sacrament. And being conuented before him in S. *Paules* Church, the Archbiſhop did in ſweete and milde manner admoniſh him to vſe more reſpect to the B. Sacrament for the tyme to come. But the hereticques pride, and impudency was ſuch, as he returned

him moſt peremptory anſweres; and this among the reſt, that a ſpider was more worthy of reuerence. And behold (a thing very ſtraunge) a huge ſpider, and vgly to behold came down from the top of the roofe directly to his mouth. *Thomas of Waldenſis* relateth this miracle, who was thē preſent with many other prelats beſids. *Tomo. 2. cap. 63. contra Wiclefum.*

It was a cuſtome it *Conſtātinople*, when there were any particles of the conſecrated hoſt left, to call the innocent

innocent and vnderfiled yong children from the ſchooles, that they might receyue them. And it hapned once, that the ſonne of a Iew, who was a moſt mortall enemy of Chriſtians, came in company with the reſt, and when he vnderſtood, that his ſonne had receiued the Sacramẽt, tranſported with fury, he caſt him into a glowing hoat fornace, where glaſſe was made. The childs mother, not knowing, what was become of him, ſorrowed much for his abſence,

& ſought her ſonne vp & down the ſtreetes of the Citty : Three dayes after whiles ſhe lamented the loſſe of her Childe before the houſe doore, where the furnace was, and euer and anon called him aloud by his name, the child hearing and knowing his mothers voyce, made her anſwere out of the furnace. The mother came forthwith running into the place, and found her child miraculoſely preſerued in the midſt of the fire. And this miracle wrought ſo much with her

her, as vpon notice of the cauſe ſhe became forthwith a Chriſtian: and Iuſtinian the Emperour commanded the Iew the childs Father, to be puniſhed for a murtherer of his owne ſonne. *Euagrius l. 4. c. 36. Greg. Turon. Niceph. l. 17. cap. 25.*

In *Bauaria* not far from *Ingolſtade* a certayne ſimple husbandman, but pious & deuout, when as in regard of the charge and care that he had of his beaſts and cattell, he could not euery feſtiuall day adore Chriſt in the ſacrifice of maſſe, did

put ſecretly a litle peece of the Bleſſed Sacrament, which he had reſerued, into a hole of his ſtaffe, made for the ſame purpoſe. And this ſtaffe he did euery feſtiuity and ſunday, that he could not goe to the church did ſet faſt, and pitch in the ground, and therein adored the Bleſſed Sacramẽt vpon his knees, and before it ſayd his beads, and other his deuotions. And when vpon a tyme his cattell, eyther through the incõmodity of the weather, or for ſome other cauſe, ran vp & downe,

downe, he threw another ſtaffe, which he ordinarily vſed, at them, and therwith by chance did ſtrike down the ſtaffe wherin the B. Sacrament was. He being very ſory for the fact, kneeled down and would haue taken vp the ſtaffe, but the ground wheron the ſtaffe lay, went from him, and the more he did ſtretch forth his hand to lay hold on the ſtaffe, the further it ſtill remoued from him: therupon riſing vp with a mind much troubled, caſting his eyes vpon his cattell, he ſawe

them all round about groueling vpō their fore-knees adoring the B. Sacrament. Hereupon the good man astonished at the miracle came forthwith weeping vnto the pastour of the parish. The pastour went to the Bishopp, who came with processiō to the place, and tooke the staffe, wherin the B. Sacrament was with great reuerence, and humility. And in memory of this miracle there was a church built in the same place, and was named S. Sauiours, whither there was great

great concourſe of people, who of deuotion, as the cuſtome is, euer tooke ſomwhat of the earth of that place away with them. I doe not know, who recorded this miracle firſt, but I haue been at the place my ſelfe, & haue ſeen & viſited the Church, where I thinke is alſo panited the whole hiſtory of this miracle.

At what tyme the paſtour at *Nimengem* in the Duchy of Geldria, was once vpon an Eaſter munday going with the B. Sacrament to a ſicke woman, two

two yong men were together in a Tauerne contending, whether of them ſhould firſt ſwallow down an Eaſter egge. And when they heard the little bell, that is wont to ring before the Sacrament, the one ſayd to the other: I will ſwallow this egge (which he had in his hand) ſooner then the woman ſhall ſwallow herGod (for ſo he called the B. Sacrament in contempt.) But behold a ſtraunge thing: whiles the miſerable and blaſphemous wretch maketh haſt to get

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it downe, it ſtooke faſt in his throate, and thereupon fearing to be choaked, he tooke a tallow candle, that hung vpon a nayle, therewith to thruſt the egge down his throat: but behold all the tallow of the candle did ſticke faſt in his throate, and he onely drew backe the weeke, and ſo he fell down vpon the ground with a face as blacke, as the face of an Æthiopian, and gaue vp his miſerable ſoule, his throate and weſant being broke, Good iuſtly puniſhing him for his blaſphemy

my, in ſo much as the egge appeared to lye like a great bunch or ſwelling, betwene the skin and the fleſh, not in his throate, but on the one ſide of his necke. And by this reuenge Chriſt gaue to vnderſtand, that he was true God, and not a Deaſtre, as that heretique called the Sacrament. This miracle happened in the yeare 1561. the 8. day of Aprill, and is recorded by *Tilmanus Bredenbachius l. 7. Sacramen. Collat. c. 6.*

We reade in the booke, that is intituled *Promptua-*

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rium Exemplorum, and Cæsarius relateth the same, that a certayne woman, because she saw, that her bees made but little hony, and to dye, did by the aduise of some others put a consecrated Host into one of the hiues, and when she came afterwards to see, whether they had gathered any more hony, she founde that the bees had made a litle chappel of most white waxe, in a most artificiall manner, and in the middest therof an Altar with a little Tabernacle for the B. Sacramẽt, The bishop

aduertiſed of the matter, came with proceſſion to take the B. Sacramẽt thẽce, and with the ioy of the whole people conueyed it to the Church.

What I am now recoũt, I ſaw it with my own eies. There was at *Rome* in the yeare 1563. in the hoſpital of *S. Iohn Laterane* a certaine yong man (in deede a Turke) of 20. yeares of age, who was fled to *Rome* from *Ancona*, where he had lyued a time with his father that was a Turkiſh merchant, and becauſe he wanted

ted other meanes, he put himſelfe in ſeruice to a certaine gentlemã, on whome he attended to the Church, was preſent at maſſe, and becauſe he could ſpeake *Italian* very well, he was of all men reputed for a Chriſtian. After a few moneths he fell ſicke, was ſent by his maiſter to the Hoſpitall, and was there intertayned vpon condition that according to the lawes of the hoſpitall he ſhould prepare himſelfe to the Sacraments of Confeſſion, and Communion. The

yong man, that he might not bee reiected, accepted the condition, ſtill concealing himſelfe from being a Turke. A ſtraunge thing! he had no ſooner receyued the body of our Lord, but that he was moſt deſirous to be baptized, affiming opẽly that he was a Turke. The maiſters of the hoſpitall thinking him to bee diſtracted, called me, who at that tyme was companiõ to a certayne Father, that preached in the Hoſpitall euery Holy day, that I might perſwade him to quietnes.

quietnes. The yong man repeated that to me, which he had ſaid before, and beſought me to giue him baptiſme, for as much as he felt ſo extreame a burning heate within him as he could not find any poſſible reſt. The Chaplaine of the Hoſpitall vpon diligent examination of the mater finding him to be circumciſed, did baptize him, and preſently he became more quiet, and dyed the day folowing.

An Admonition to the Christian Reader.

REmember, Christian reader, that, as thou doſt conſiſt of a ſoule, and a body, thou haſt in like manner two lyues, the one temporall, expoſed to a thouſand daungers, and misfortunes: and the other ſpirituall, obnoxious alſo to many imperfections, and falls. That conſiſteth in the vnion of the ſoule with the body, which is formed in the mothers wombe, whiles

les God by creating the ſoule, conioyneth it to the body : and this conſiſteth in the vnion of grace with the ſoul, which is performed in the lap of our mother the Church, whiles God communicateth grace vnto the ſoule in baptiſme. And as the one and the other haue their proper aduerſaries and enemyes, ſo haue they their fitting remedyes.

Hence it is, that God foreſeeing that the enemies of the ſpiritual life & health which be ſinnes, would oftẽ times preuayle, as a Phi-

ſitian no leſſe wiſe, then mercyfull and compaſſionate, inſtituted two Sacraments ſpecially for a remedy & help to ſpirituall life. The one of *Confeſsion*, and the other of *Communion*: that to giue ſpirituall life, which is nothing but to lyue in the grace of God: & this to giue life, by expelling and dryuing away ſinne, & by conferring grace; and for the conſeruing of the ſame life alſo which it doth by feeding the ſoule, and by yealding vnto it forces for the ouercoming of tentati-

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ons. But (which it at this time is moſt of al to be lamẽted) though the ſpiritual life be far more excellent, then is the temporall, yet is this by many degrees preferred before that. For what doth not a ſicke perſon for the recouering his health of body? He regardeth not expẽſes, he careth for no troubles whatſoeuer, he maketh no reckoning of all ſharpnes of paynes, whether the ſame be cauſed by the fire, or by whatſoeuer inſtrument of yron. The moſt expert Phiſitians are ſent for moſt

moſt exquiſite antidots and remedyes are ſought; & for the onely recouering of the health of the body, which notwithſtanding all our care, is not of long continuance, and is hardly cõſerued with much labour and paynes.

And now tell me, good Chriſtian, whether we vſe as much care for the reſtoring and conſeruing of our ſpirituall life? Iudge thou, whether it bee not a thing worthy the lamenting. I meane not in many words, or to enter & ſearch into

into the cauſe of our ſo great careleſneſſe of, whether it proceede of the imbecility or weaknes of our fayth, or becauſe we do not ſufficiently examine the rule and document of our fayth. For concluſion of this our brief treatiſe I will onely ſuggeſte vnto thee one thing; that, if thou deſire, as thou oughtſt, to enioy the benefit of ſpiritual life, goe often to confeſſion; and if thou deſire to conſerue it, thou frequent the receyuing of the B. Sacrament.

Belieue

Belieue me, there is not in Gods Church eyther a more excellent, or more effectuall remedy for the attayning of a ſecurity of the ſoules health (as neere as can be had in this daũgerous life) then the frequentatiõ of theſe two Sacraments. And for confirmation hereof I will alleadge an example cited in *Prompt. Exemplorum*: Where it is ſaid, that where two yong men, both vertuous, and giuen to their ſtudyes, entred into a league of friendſhip, they made a bar-

bargaine, that whether of them firſt died, he ſhould giue the other, (if God ſhould ſo permit,) to vnderſtand of the ſtate he were in. The one died, & after 17. dayes appeared to his companion in a very bright ſhining body, and ſaid vnto him: I am come by the help of Gods grace to life euerlaſting, and am now poſſeſſed of the glory of heauen. And then the other demanded of him, by what offices of Piety he had pleaſed God moſt of al in this life? He anſwered.

By frequentation of the Sacraments of Confeſſion and Communion ; but moſt of all, becauſe he came to the holy communion free and diſcharged from al ſyn. *de fruct. ſanct. diſcurſ. 27.*

A manner of Communicating, practiſed by a certaine holy and religious Woman : publiſhed by the right Re Nicolas Sfondrato, *Biſhop of* Cremona, *afterwards Pope, by the name of* Gregory the 14.

I Am wont to communicate euery eight day, and

and ſome things there bee, that I obſerue before Communion, ſome after it, & ſome againe in the tyme of my communicating.

Before Communion I prepare my ſelfe in this manner. The day before I examine my conſcience, I make an humble confeſſion of my ſyns to my ghoſtly Father, and am ſory from my hart for all thoſe I haue committed the weeke before. I do the pennance, that is inioyned me by my ſaid ghoſtly Father, and I adde thereunto ſome o-

ther, as a diſcipline, or the like: and becauſe I may not faſt, at leaſt I eate & drinke more ſparingly then at other tymes. The next morning I make my mentall prayer a longer tyme, and with more deuotion, then at other tymes, and therein I craue grace of God to communicate wel, & I beſeech him withall to make me ſuch, as I ought to bee, that I may receyue his diuine maieſty worthily: and to enkindle his loue in my hart, that the moſt B. Sacrament may take in me

that

that effect, which it doth in the harts of them, who come vnto it worthily.

Then I consider, how great a matter it is for one to receyue into himself the maiesty of the Creatour of the whole world. I consider that it is he, whome the Angells reuerence, praise, glorify, and adore; whome the Prophets lõged for; the Apostles loued, and the Martyrs imitated: Whome finally all the Saints haue euer desired to honour, & imbrace, and most earnestly to bee vnited vnto in

this moſt diuine Sacrament.

And beeing affectuouſely moued with this deſire, I haue a care to put more heate & fire into my ſoule, by conſidering the greatnes of Gods loue towards ſo vile, and contemptible a creature, ſuch as man is, and particularly ſuch as I am, ſubiect to ſo many ſyns, and imperfections. And then againe by pondering the manyfold graces, and ſpirituall fruites, that the moſt Bleſſed Sacrament

bringeth

bringeth with it, into the ſoule of him, who commnicateth with deuotion.

Secondly, when I am to communicate, I buſy my mind with theſe contemplations. Firſt I endeuour to inuite all the Saints, but the B. Virgin aboue the reſt, togeather with the Saints my patrõs, that they would pleaſe to become interceſſors for me to God, and to ſet forth my ſoule and adorne it alſo, and to accompany it, going to this heauenly banquet.

Secondly, I conſider

myne owne baſenes and vnworthines, how full I am of imperfections, yea that in me, is the very roote of all vices, and that I find no good at all in my ſelfe. I proſtrate my ſelfe at the feete of Gods mercy, who is of ability with his grace to ſupply whatſoeuer is on my part wanting.

Thirdly, I vſe a thouſand wayes to ſtirre vp myne affections, as neere as it ſhall pleaſe God to graunt me, in moſt feruour of ſpirit. And in particular I make a briefe profeſſion of

my

my fayth, in theſe or the like words: *Lord, I beleue ſteedfaſtly, that thou art the Creatour of all thinges, that thou art the Sauiour of the world, that thou art he, who wert for me apprehended, ſcourged, crowned, crucified, dead, and buried, who wert for me raiſed for death, who art to iudge me, and to reward me with life, or death euerlaſtingly &c.*

Fourthly, I other whiles am ſory from my hart, that I come ſo porely prouided to the B. Sacrament, ſometymes I beſeech him, that without

without any regard of my baſenes, he would vouchſafe to hide himſelfe in the bowells of my ſoule. I wōder and am aſtoniſhed, conſidering our Sauiours ſupreme charity, in that he pleaſeth to enter into my ſoule, which hath hitherto made no eſteeme of him, contemned him, yea and hath giuen vnto our Sauiour the cauſe of his death and paſſion.

Sometymes alſo I treate with my ſoule in theſe or the like words: *Behold, my Soule, thy Lord God, behold him,*

him, whome thou ſo earneſtly deſireſt, thinke thy ſelfe happy if thou mayſt acknowledge him, loue, intreat, and force him not to depart from thee, and leaue thee &c.

Laſtly, I repreſent vnto him all my ſyns, and endles miſeryes, that lye hid in the bottome of my hart, & I moſt earneſtly beſeech him to pardon me for all, and I make a purpoſe and firme reſolution to do pennance, and to amend my life in earneſt.

After I haue receyued the holy Communion, I

get my ſelfe into ſome ſecret corner, that I may treate moſt affectuouſely with my Lord God alone, whome I haue really receyued into the houſe of my ſoule. And firſt I offer vnto the Eternall Father this moſt holy Sacrifice of Chriſt our Lord, and I repreſent vnto him whatſouer he hath ſuffred for me, vſing theſe, or the like words.

Behold, O eternall Father, thy Sonne, whome out of thine infinite loue thou dideſt ſend downe into

into the earth to take vpon him humane fleſh, to bee borne in a ſtable, to bee perſecuted of *Herode*, to bee forced to flye into *Ægipt*, & to lead his life in extreme pouerty. Behold, o Father, what he ſuffred for me in the deſert, in his preachings, in his trauayles, in the perſecution of the Iewes. Heare the blaſphemyes, contumelyes, and the iniuryes, that he endured at the vngrateful Iewes hãds. See, how he was deliuered, betrayed, and ſold for 30. peeces of ſyluer. I offer

him, O holy Father, vnto thee, bound in the garden, conducted to *Annas*, buffeted in *Cayphas* his houſe, accuſed before *Pilate*, ſcorned and mocked of *Herode*, ſcourged, and crucified of the Iewes. Behold O Father, his heade bowed down, his face pale by death his hands and feet pierced, and his moſt holy ſide opened. Behold both heauen and earth do in their manner mourne and ſorow for him. His dolefull mother and the Maries, togeather with his moſt deare diſciples

do

do deuoutly bewayle him, and the vngratefull Iewes are the more vnmercifully mad againſt him. I offer him vnto thee, annoynted with mirhe, put in a cleane ſheete, and buried in another mans ſepulcher.

This done, I make an end by prayſing, bleſſing, and yealding thankes to the diuine Maieſty, for louing vs ſo tenderly, as he hath giuen his onely Sonne to death for the ranſoming of our ſoules.

Secondly, I conuert my ſelfe to the moſt Bleſſed

Virgin, and to the Saintes my Patrons, and I make my prayers and petitions vnto them in the hartyeſt manner I can, that ſeeing I acknowledg my ſelfe bound to giue thankes for ſo great a benefit, for that my Sauiour vouchſafed to come vnto me, and becauſe I am not fit in regard of myne infinite ſinnes to doe it my ſelfe, they would pleaſe to diſcharge that office for me, and pray to God, that he would vouchſafe to make me partaker of his grace.

Thirdly

Thirdly, I conuert my ſelfe to Chriſt, and I doe in a familyar manner diſcouer, and lay open vnto him all myne infirmities, as to a moſt compaſſionate Phyſitian, and all mine errors as to a moſt mercyfull Lord: yea and all my defects in generall and in particular, into which I am wont euery day to fall, as to a moſt louing Father, & I beſeech him to ſuggeſt vnto me ſome remedy, that I may not fall into them ſo often: and in particular my petition is vnto him, to

giue me grace alwayes to receyue him worthily in the holy Communion.

Fourthly, I make before my Lord a purpose of amẽding al things wherin I am accustomed to offend: & namely I resolue to extirpate some singular vice, and to put some vertue, whereof I stand in need, in the place, that I may alwaies profit more & more: and I earnestly craue of the diuine maiesty to giue me grace and forces inough, to put all this in execution.

Lastly, al the day folow-

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ing, I keep a diligent gard ouer my hart, thinking with my ſelfe, that my Lord repoſeth in it, as in his owne habitation; and therefore I compoſe my ſelfe to all poſſible modeſty as well in ſpeaking, ſeeing, walking, as in all other myne outward conuerſation. I euer and anon make reflection vpon the Sacrament I haue receyued, by iaculatory prayers, vſing theſe, or the like words: Thou haſt, O Lord, vouchſafed to come to me to day: this day thou haſt pleaſed

to be a gueſt, and to be intertayned in my poore houſe: to day thou haſt renewed thine holy paſſion in my hart. Remayne and continue with me, I beſeech thee, depart not from me, becauſe darkenes cometh on, and the night of death, of tentation, of negligence &c. is neere at hand. In other my prayers alſo of the ſame day I yeald thankes for ſo ſingular a benefit, that he hath pleaſed to receyue intertaynement in my poore houſe.

FINIS.

THE TABLE of Chapters.

1. OF the Institution of the B. Sacrament.
2. Of the dignity of the B. Sacrament.
3. Of the wonderfull things in the B. Sacrament:
4. Of the effectes of the B. Sacrament.
5. Of the holy Eucharist giuen to the Apostles.
6. A meditation vpon the hymne O Sacrum Conuiuium.
7. Of the end to mooue vs to receaue the B. Sacrament.
8. A preparation to the holy Com-

Communion.
9. A Meditation imediatly before we receaue.
10. Another Meditation taught by S. Paul.
11. A Meditation of the fauour of Christ, shewed to man in his last Supper.
12. A Meditation out of the Story of Zachæus.
13. How the B. Sacrament is death to the euill, & life to the good.
14. A meditation vpon the wordes, Ecce panis Angelorum.
15. The first Meditation of frequenting the B. Sacrament.
16. The

16. The ſecond Meditation of the ſame.

17. The third meditation of the ſame.

18. The fourth Meditation of the ſame.

19. Of defects that hinder the the fruite of Communion.

12. Of the B. Sacrament giuen for our Viaticum.

21. A Dialogue of the holy Cõmunion, betweene a worldly and ſpirituall man.

22. Of ſpirituall receauing the B. Sacrament.

23. Of the Types and figures of the B. Sacrament, out of the old Teſtament.

24. Of

The Table.

24. Of the Reuerence & deuo-
tion of Ancient Saints to th
B. Sacrament.

25. Of certayne miracles of th
B. Sacrament.

FINIS.